

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLIX, No. 7
WHOLE No. 1234

May 20, 1933

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

EDITORIALS —Note and Comment.....	145-149
TOPICS OF INTEREST: Frederick Ozanam, Pioneer of Catholic Action by Augustine Klaas, S.J.—The Dirt Road by Gerard B. Donnelly, S.J.—Casas Viejas: Spain's Tragedy by Lawrence A. Fernsworth—Ethical Aspects of Some International Problems, III: Immigration; Cooperation by John A. Ryan, D.D.....	150-156
POETRY: Ronsard's Plaint.....	156
EDUCATION: Catholic High School Seniors by Ruth Byrns, Ph.D.....	157-158
ECONOMICS: Shall We Devalue the Dollar? by John Ball, Jr.....	158-159
WITH SCRIP AND STAFF by The Pilgrim.....	160
LITERATURE: The Reason for Writing by Francis Talbot, S.J.....	161-162
BOOK REVIEWS, 162-164.....	COMMUNICATIONS, 165.....
CHRONICLE.....	166-168

Government and Industry

CATHOLICS who are acquainted with the social thinking of the Church have been rubbing their eyes lately at the news from Washington. If Pope Pius XI's great Encyclical "Quadragesimo Anno" teaches anything it is that the old liberal theories of the nineteenth century are dead. These are the theories that we group under the head of the Manchester School, or *laissez-faire*, or unlimited and uncontrolled competition. It was the dual modern system of mass production and corporate financing that rendered them obsolete. You cannot allow each individual unit of industry to go ahead with its machines full tilt, with their terrific power of turning out goods cheaply and quickly, without any regard to the rest of that industry or to industry as a whole. If you do, you choke the world to death with potential wealth; as in fact we did. You cannot allow idle capital to be poured into new building, new machines, new markets, without bringing about the same fatal conclusion, if it is done without any regard to the facts that the world cannot at present absorb the new product or that consumer power follows always too slowly on it. If you do, you are committing a crime against labor that is already employed by preparing for it speedy unemployment; as in fact we did.

The real revolution that took place when President Roosevelt was inaugurated was that this disastrous theory took its death blow. It was the recognition of this fact by an American Administration that turned our economic trend in just an opposite direction from that in which it had been going. And so, at this writing, we are witnessing the preparation of a new law that is intended to embody the new theory that is the same as that which was preached in his wisdom so strongly by Pope Pius XI, namely, that industry must operate for the social good

and not for the benefit of that class or those individuals merely that are in a position to profit by its operations. To do this the Pope suggested "occupational groups" that would be in effect trade associations licensed to make agreements to control production, prices, and wages.

United States Daily, in its issue of April 29-May 26, outlines the process that the new law is expected to set up. The ultimate purpose is to establish a new order in which "cutthroat" competition does not ruin a whole industry as it has continually done in the past. This is to be done as far as possible by self-regulation, so that private initiative may not be stifled, as the Pope showed it was in danger of being under a purely Fascist system. Beside this power of self-regulation, there will go due safeguards for protecting the public, that is, the consumer, against excessively high prices, and excessively low prices, which can be just as ruinous to him; while due regard will be had to the practical aspect of wage cuts; namely, that they allow the wage-cutting producer an unfair advantage over his honest competitor and by progressive downward stages so reduce the purchasing power of the people that industry cannot survive. It is clear enough now that these competitive wage cuts are the most sinister result of an unregulated economy.

In working out the plan the Administration has already come athwart the puzzle that has preoccupied those Catholic groups which have been thinking along the same line. How can all this be done and (1) preserve our Constitution and the anti-monopoly statutes, and (2) how can a State Socialism be forestalled that would make our state worse than it was before?

With regard to the Constitution, it is only a partial answer to say that the emergency is so bad that nothing less than a revolution can bring us out of it. The emergency is undoubtedly bad, much worse than most people

imagine. But Catholics will be found on the side of those who will resist to the end any change in the fundamental principles of the Constitution, and are at work to find a way to realize the Papal proposals within that limit. The anti-trust laws can easily be gradually relaxed as each new project takes their place, for they are not necessarily demanded by the Constitution. In the same way monopolies can be forestalled, if regulation comes in *pari passu* with repeal of anti-monopoly statutes. A more serious difficulty enters the picture with the specter of the unruly ten per cent who will come into no self-regulatory organization, and will have the power to wreck by independent wage and price cutting and production expansion any social effort by the majority. They will undoubtedly force the Federal Government to step in, and in fact the U. S. Chamber of Commerce has already demanded this as the condition of any voluntary self-regulation by industry. It is this aspect of the question that demands the most thoughtful consideration of our lawmakers.

Catholic School Directors

AGATHERING of great importance which, however, attracts little public attention is that of the diocesan school superintendents. Annually these officials meet in Easter time at the Catholic University to discuss school policies, particularly as these bear on their special work. As a rule, they are not anxious to adopt resolutions, differing in this respect from some worthy societies whose chief work, it would appear, is the publication at regular intervals of lengthy programs that are more admirable in purpose than in possibility of achievement.

This year one of the five brief resolutions adopted by the superintendents refers to the preparation of teachers for primary and secondary schools. This preparation is a work that has been going on, of course, from the foundation of our schools, but the developments of recent years have made the work exceedingly burdensome. In some dioceses, it has been possible to found normal schools, or their equivalents, which meet without difficulty the requirements of the local school authorities; and in others, the work has been undertaken by the existing colleges and universities. It is the belief of the superintendents that "our teachers should seek their advancement in professional studies in surroundings that are completely Catholic." Wherever this can be done, we are assured of a supply of teachers who, whatever the subject in which they give instruction, realize that their first charge is the spiritual welfare of the child entrusted to them.

It may happen from time to time that our own institutions cannot give the professional training which the prospective teacher needs. In this case, provided that the pertinent Canons are obeyed in spirit as well as in the letter, training can be sought at some non-Catholic institution. Undoubtedly, however, this is not an ideal condition. As the Church asserts the right to found and conduct schools of all grades, not merely seminaries for clerical students, but also colleges, universities and pro-

fessional schools, it becomes the duty of all Catholics to aid her in actually exercising that right. It is not enough for us to build parish schools. Our obligation is also to aid the Hierarchy in the support of all Catholic institutions of learning, and to assist them in founding schools for training teachers as well as for training pupils.

The work of teacher training has made remarkable progress in nearly all our dioceses in the last quarter of a century. No less remarkable has been the progress of the colleges and universities which offer courses in teacher training. With proper support, the time will not be far away when all our teachers will naturally "seek their advancement in professional studies in surroundings that are completely Catholic."

Our Catholic Dependencies

THERE is a certain humor in one of President Roosevelt's recent appointments. He has named to be Governor of Puerto Rico a man who has nine children. The point of that will be clear to those who are acquainted with the invasion of the island by those who introduced the alien doctrines of birth control, and with the subversive attitude to these forces maintained by the outgoing Governor. The humor of the situation is not lessened by the fact that one of the most strenuous candidates for the office was an American lady who is Democratic National Committeewoman, but who also happens to be one of the most outspoken advocates of the hateful practice. The Administration could not possibly have taken a clearer means of rebuking a band of fanatics who were willing to offend the moral beliefs of the inhabitants of the island just in order to put their pet theory across.

The appointment of Robert H. Gore to Puerto Rico, and of Frank Murphy to the Philippines, both of whom are Catholics, gives some hope that the Administration intends to deal with our Latin subjects in a spirit of realism, and may have even larger implications in our dealings with the Latin countries generally. Theodore Roosevelt, in a widely circulated interview, was once quoted as remarking that the United States would never conquer Latin America as long as those countries remained Catholic. This has been interpreted down there, wrongly we believe, as meaning that they should be Protestantized as a step to their Americanization, and that interpretation has rankled deeply and long, poisoning many of our relations there. Our new Ambassador to Mexico, in spite of some ill-advised editorials in Catholic papers to the contrary, may fairly be taken as one who sincerely intends to understand the Catholic spirit of that country, and it is good to be informed authoritatively that without losing the good will of the Government there, he may be expected to be an advocate of true religious freedom on the American plan.

That this spirit of realism has been lacking in our relations with Latin countries, and more particularly in those with our Catholic dependencies, is perfectly clear from the record. The birth-control invasion of Puerto Rico was one example, and the handing over of the public

schools in the Philippines to a religious sect was another. If there had been from the beginning as Governors of these islands men who at least had some understanding of the fact that Catholicism is ingrained in them, there would not have been the ugly incidents that have happened, nor would special interests have been allowed to operate freely and under Government protection in a way most calculated to offend the deepest sensibilities. There has been error both on the part of those foreign Catholics who hold that Catholicism is impossible under an American regime (though some incidents would seem to have justified them) and on the part of those Americans who held that the way to de-Hispanize our dependencies (if that were desirable) is to root out their Catholicism. The two errors were at bottom the same. The antidote is obvious, and it applies equally well to our dealings with Latin America. These countries were colonized by Spain, and Catholicism, however much Masonic influences would seem to belie the fact, is a fundamental part of their political thought, since it is a philosophy of life from which even the irreligious recalcitrants cannot escape in their own souls. A realistic policy is merely one which recognizes this fact.

Democracy in Spain

THE series of articles by Lawrence A. Fernsworth on the Casas Viejas massacre, which comes to an end in this issue, is respectfully called to the attention of those who hailed with delight the rise of "democracy" in Spain and are now hard put to it to explain the repudiation of it by an overwhelming anti-Government vote in 2,500 municipalities. The Casas Viejas incident, and still more the political maneuvers that followed it, are an instructive and authentic commentary by an American newspaper man on the spot on the nature of the Azaña dictatorship. They go far to explain why the lower middle-class voters, men and women, have voted against their rulers.

The elements of the demonstration are perfect. The writer of the articles, a trained observer, is sympathetic to the Republic, and has no illusions as to the defects of the old regime. The incident did not involve a religious issue, but a movement that might be expected to appeal to the liberals in this country: a drive to possess the unoccupied lands by land-hungry peasants, under the impulse of a brand of Communists, a deliberate suppression by the military in the grand manner supposed to be the prerogative of reactionaries, an attempt by the dictatorship to hush the matter up, and then the punishment of those honest ones who "spilled the beans." If anybody had any lingering doubt that "the more things change, the more they are the same," this will dispel it.

Yet there is no real hope that any liberals in this country will see the light. The destruction of all political guarantees of liberty in Russia is all right with them, if that is necessary to consolidate the Bolshevik regime. A military dictatorship in Mexico is perfectly allowable, and even praiseworthy, if that is the only way to break the mythical political power of the Catholic Church. The

prospect of an even more rigid dictatorship in Spain than exists there now under the Defense of the Republic act suspending the Constitution is not going to terrify them. A dictatorship in Italy, or Hungary, or Germany, of course, is all wrong, because that is for the purpose of consolidating Fascism. Of course, if a dictatorship, meaning the suppression of political liberties, is wrong in one place, it is wrong in another, and it has always been the position of this paper that it is usually wrong in both places. But with the supporters in this country of Spain, Russia, and Mexico, it seems to be merely a question of whose ox is gored. All of which merely proves the truth of the celebrated dictum of Dr. John A. Ryan, that these people are really Tories rather than liberals: they want unlimited liberty, but only for their own group, whereas the true liberal wants limited liberty, but for everybody.

Excessive Wages

SHOULD measures now pending in Congress become law, certain railroads and insurance companies will be relieved of heavy burdens. One of these bills provides that no insurance company which borrows money from the Reconstruction Finance Corporation may pay its president a salary higher than \$17,500. A larger limit is permitted the railroad. It may pay \$25,000.

These restrictions will affect very few companies directly, but among these are some of our largest corporations. Thus the president of the Pennsylvania Railroad, a borrower from the Government, now receives a salary of \$109,000. This is a small sum, however, when compared with the stipends of other corporation officials. No one knows precisely what Bethlehem Steel pays its chief executive, but a committee of stockholders estimates that \$7,000,000 in the last six years is the correct figure. But as Bethlehem Steel has borrowed no money from the Government, it will not be affected by the new legislation.

The insurance companies have long been liberal with their higher officials, but within the last few years they have been almost prodigal. Speaking in the Senate a few weeks ago, Senator Robinson, of Indiana, asked how they could afford, at a time when they were complaining that the value of their securities was depreciating, to increase presidential salaries. The salary of the president of the Metropolitan Life rose from \$175,000 in 1929 to \$200,000 in 1933. A vice president of this company saw his salary swell in that same period from \$66,875 to \$125,000. The Mutual Life is not so ambitious, since in three years the president's salary has risen from \$100,000 to only \$125,000, and the Prudential has kept its president at the level of \$125,000. To balance this, however, the New York Life recently advanced the salary of its president from \$100,000 to \$125,000.

In normal times these sums may, conceivably, be fairly earned. But a well-regulated industry will reduce the salaries in the higher brackets before it reduces either dividends, or the wage of the employees in the lower brackets. In a Federal bankruptcy proceeding two weeks

ago, involving the Missouri Pacific Railroad, Judge Faris ordered the president to continue in office, but at a salary reduced from \$85,416 to \$40,000. At the same time, the salary of the "senior vice president" was reduced from \$40,000 to \$19,200, and other officials were obliged to take cuts ranging from twenty-five to fifty per cent. The wage rate of the other employees was not changed.

There is a strong and healthy principle underlying the proposal that Congress shall regulate the wage scale in industries that are of their nature inter-State. It is preferable, of course, as Leo XIII teaches, that this and other conditions should be settled by private agreement. But where that agreement cannot be reached, the civil authority not only may but should intervene, to the end that the rights of all be safeguarded.

Note and Comment

Rivera and His Art

THE recent expulsion of the self-acknowledged Communist, the artist Diego Rivera, from his half-finished murals in Rockefeller Center raises an interesting question, and for this Rivera is himself more than half responsible. It is true, of course, that the real sensation was his employment in the first place. Did Mr. Rockefeller, Jr., know of the scurrilous lampoon of Rockefeller, Sr., that Rivera painted into the walls of the Department of Education in Mexico City? If he did, the invitation constitutes one of the most remarkable examples of Christian forgiveness in modern times. He did know, of course, that Rivera is a Communist. What he did not know, perhaps, was the conception that the same Rivera holds of his art. "Art that is not propaganda," he is fond of saying, "is not art." This is far from art for art's sake, and Señor Rivera no doubt looks with good-humored contempt on the critics who discuss among themselves whether he is a good draughtsman, or a master of real fresco, which he seems to be, or whether his real genius lies in his power of composition. The fact is that Señor Rivera looks on art as having something to say: the content of it is infinitely more important than its technique. And he is no doubt right, no matter how wrong he is in what *he* has to say. After all, the Liturgical Arts movement, in insisting that church art of all kinds be in conformity with the central act of worship of the Mass, is holding the same thesis. By being expelled ignominiously, presumably because he looked on Rockefeller Center as the grandest chance yet to preach Communism, even grander than Los Angeles or even Detroit, where Mr. Ford employed him, Rivera has taught the moderns a lesson that they were in danger of forgetting.

A Sinister Deception

HOWEVER quickly the fraud is exposed, Catholics feel an unpleasant disquiet of mind when a criminal is found masquerading as a priest. Intelligent persons

will merely note, as an oddity of human conduct, the fact that a young man for a time suspected in the recent brutal murder of a child donned a Roman collar. But with the unintelligent, who are the majority, the impression remains; as another stone for building up the wall of anti-Catholic prejudice. Peculiarly sinister, in like manner, was the deception practised by the self-confessed criminal in the recent kidnaping of the McMath child at Harwich, Mass. Those familiar with criminal histories suspended their judgment when they read, as the news broke, that the little school-boy witness had seen a "Negro" driving a car and carrying away the little girl. But for the unthinking multitude, what seemed more natural than the idea that "a big black man" had done the deed? Little would they reflect on the utter folly of such an act on Cape Cod, where any Negro would be easily identified. As the day follows the night, came the child's report that her captor was evidently a white man in disguise, and Kenneth Buck's own frank and apparently unconcerned statement, that he had blacked up his face for the occasion. Wrote Dr. Robert R. Moton, Principal of Tuskegee Institute, in 1927: "The ease with which crime may be fastened upon the Negro is an obvious fact of American life"; and cited two recent front-page murders, one in Alabama, the other in New Jersey, to illustrate the fact. In 1929, Lonnie Horne, a white man, says the Negro Year Book for 1931-1932, blacked his face for an automobile robbery near Savannah; and in Norfolk, Va., a woman in her struggles with a supposedly black assailant tore open his shirt, only to find that he was white. The fake Negro, like the fake priest, may be exposed; but the impression remains, and imposes a heavy handicap on the law-abiding in their struggle against misconception and prejudice.

Oratory on The Air

THERE is no bright and shining newness in the statement of S. K. Ratcliffe, of the London *Spectator*, that the radio has changed the art of public speaking. Nevertheless, the assertion has very substantial truth value. Comparisons between the air speeches of today and the platform speeches of two decades ago must be made on the very unsubstantial basis of impressions and recollections. But memory recalls the old speeches as having more air in them than the present speeches broadcast on the air. There was more of the so-called *pectus* invoked to arouse the emotions, more of the spasm in the orator, more sentiments that required acrobatic gestures and table-pounding. The old orator found it difficult to avoid playing upon the audience before him, for he could watch the immediate effect of himself on them and was conscious of the fact that he must be an actor as well as a speaker. He did not hesitate to turn extemporaneous; in many instances, he was nothing but extemporaneous. Today, the radio orator seldom dares to face a microphone with nothing to support him but his habitual brains and his normal flow of words and sentences. He must have his manuscript before him, and he feels that he is

getting into peril if he wanders even a little from the lines that he has carefully written after serious thought. As a result, the quality of his expression and the measure of his thought are greatly improved. He talks not to a mass of faces but to a single mind, though he knows that thousands of minds are being reached by him. He is forced to adopt a conversational mode, to be rather a monologist than an orator, to appeal to the intellect primarily and not primarily to the emotions, to be brief, lucid, and vivid. He feels somewhat ridiculous when he lashes himself up into a fury, in the approved old style, and when he breaks forth into emphatic gestures. That style does not go over any more. The grand, old forensic method has been replaced by warm cordiality and easy informality.

Annoying Anonymity

MANY of the nation's editors, and publishers met recently at the Waldorf, but unfortunately nobody took the trouble to warn them of a journalistic practice which is slowly bringing the public to a state of acute annoyance. The papers are much too wary about free advertising. As a result they often refuse to name names, even when names are an important part of the news. During the recent furore over the State Department's gag bill, for instance, why did the journals drive many of their readers berserk by repeated references to "a former Government employe's forthcoming book on secret documents" when they should have spoken forth-rightly of Captain Yardley? This was a ridiculous performance; it showed the papers (always excepting the estimable *Times*) suppressing pertinent facts at the very instant when they were denouncing censorship by the Government. Last August the Hearst papers published a presidential straw vote of such importance that rival dailies commented upon it for weeks afterwards. But seldom if ever did they give credit to Hearst or mention his name. The metropolitan dailies were all agog last May over Tammany's angry reaction to "Merry-Go-Round," a drama by Maltz and Sklar. For several days, however, they were content to speak of the piece merely as "a play on civic corruption now running on Broadway." Every reader knows dozens of similar examples, all of them equally absurd. The most outstanding occurred six years ago this month, when Lindbergh flew the Atlantic. Despite the record-breaking space devoted to the story, readers in Cleveland, Detroit, and Boston did not know until some time later that Lindbergh's plane was named the "Spirit of St. Louis."

The Liturgical Art Exhibition

THE "small exhibition" of ecclesiastical art being conducted by the Liturgical Arts Society, at the Architectural League, in New York City, at 115 West Fortieth Street, is the second step the Society has made in this extremely practical part of its program. Last winter's exhibit, which the untiring efforts of William Talbot and his associates made possible at the Art Center

in Philadelphia, aroused fervent attention from the artists and the public, over 3,000 of whom visited it. For the present venture, two-thirds of the articles shown have been expressly made by outstanding artists and craftsmen. The central feature is the altar, fully furnished, made of Milford, Mass., granite by the H. E. Fletcher Company, with mosaics by Hildreth Meière, executed by the Ravenna Mosaic Company. The granite is the same as that employed in the new Archives Building in Washington, D. C. Notable, too, is the triptych, representing the Angelical Salutation, by Frank Schwartz, which goes with an altar of American walnut. Both were made for the exhibition. Besides these two altars and another of equally liturgical type, and many other objects of interest, there is a special group of exhibits made subject to special jury; as well as photographs of churches in which fine liturgical work may be found. The Society has been asked to arrange for similar exhibits in various principal cities of the country. Since seeing is more satisfying than hearing, when goods are to be fashioned for Divine worship, the future influence of such undertakings is incalculable.

Scholastic Symposium

THE current May issue of the *Modern Schoolman* seems worthy of more than passing notice. The cover bears the subtitle: "Neo-Scholasticism: A World View." It is, indeed, a comprehensive outlook afforded by ranking scholars in Europe and America: Pietro Pirri (Italy), André Bremond (France), Erich Przywara (Germany), M. C. D'Arcy (Great Britain), Dionisio Dominguez (Spain), Georges Delannoye (Belgium), and John F. McCormick (America). Each writer reviews for his own country the resurgence and re-vivifying of Scholasticism after its unfortunate hibernation. It is a story that shows how apt is the title *perennis philosophia*; not that it has nothing to learn or that it may divorce itself from advancing thought and discoveries; but in the sense that its basic principles are eternally true and are ever applicable to newly found facts. The Editors—all Jesuit students of St. Louis University—and the translators are to be congratulated on this scholarly, instructive and readable issue. They have done a work that is lastingly valuable.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: MEdallion 3-3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

Frederick Ozanam, Pioneer of Catholic Action

AUGUSTINE KLAAS, S.J.

FEW men at the age of twenty have accomplished anything of lasting value. Frederick Ozanam is an exception. Before his twenty-first birthday, this dynamic Frenchman had founded in Paris two Catholic works which have been eminently successful for almost a hundred years: the famous Lenten Conferences of Notre Dame Cathedral, and the St. Vincent de Paul Society. The former is the annual Catholic apologetic attraction of Europe; the latter is the strongest single charitable organization in the world. These two works of the intellectual and charitable apostolate mark Ozanam as one of the real leaders of Catholic Action during the first half of the nineteenth century. Judging from permanent results achieved, he may be considered not only a pioneer of Catholic Action but, perhaps, the greatest Catholic layman of modern times.

In the autumn of 1831, Frederick Ozanam, a youth of eighteen, came from his home in Lyons to the Sorbonne in Paris in order to study law. The Paris atmosphere into which he entered was still impregnated with the anticlerical spirit of the Revolution of July, 1830. On all sides the imminent death of Christianity was being predicted. To hasten this event, student mobs were already invading the Archbishop's palace and the Jesuit novitiate. They were overturning every cross in sight. Comparing Paris to his thoroughly Catholic Lyons, Ozanam found it a "corpse." At the Sorbonne, still surmounted by a cross, Letronne taught that "the Papacy was only an ephemeral institution, born under Charlemagne, dying today," and Jouffroy maintained that Christianity would now withdraw and cede its place to philosophy.

What keenly impressed young Ozanam was the passive attitude of Catholic students towards the Voltairian spirit of the Revolution and the infidel teaching of the University, but it could not be otherwise, because these students were, as he himself says, "scattered like gold in a rubbish heap." With characteristic courage he set about uniting them. Soon he had a small band of devoted followers who made it a point to protest politely by letter against the false doctrine taught in the classroom. Several public retractations were the result of these modest beginnings. Later, on December 1, 1832, Ozanam organized a history club among the students, in which almost the whole range of knowledge came up for weekly discussion, religion, however, taking the lion's share. The moving spirit of the Club was Ozanam. During the first year, he lectured on Indian mythology, poetry and its influence, Oriental literature, the work of clergy and laymen, and the philosophy of Christianity.

It was this history club which first conceived the idea of asking Archbishop de Quelen of Paris for "the bread of the sacred word," especially kneaded for the students of that rising and troubled generation. The first petition presented to the Archbishop contained a hundred signatures; the second, in December, 1833, two hundred. A

course of sermons was asked for, which would be new in form and adapted to the controversies of the day. Their purpose should be to demonstrate the harmony of Catholicism with the needs and aptitudes of the individual and of society, to outline a philosophy of the sciences, the arts and life. The Archbishop was favorable to the idea when presented in the second audience by Ozanam and his friends Lamache and Lallier. Consequently, during the Lent of 1834, seven distinguished ecclesiastics preached a sermon at Notre Dame Cathedral. But the newness of the movement and the lack of sequence of the sermons produced little response among the laity. The following year, however, Lacordaire was appointed to deliver the entire series of sermons. His success was phenomenal. There was a constant attendance of from five to six thousand men at the Cathedral. Conversions were numerous and spiritual fruit was garnered in abundance.

These Lenten sermons have continued to the present day. The pulpit of Notre Dame is the preacher's highest ambition in France, and many have been the distinguished priests who have delivered these annual apologetic sermons. After the Dominican, Lacordaire, the secular clergy furnished the Abbé Plantier and Msgr. d'Hulst; the Dominicans, Monsabré, Etourneau, and Janvier; the Oratory, Sanson and Msgr. Baudrillart; the Jesuits, De Ravignan, Felix, and the present preacher Henri Pinard de la Boullaye. The latter, a distinguished authority on comparative religion, has had unusual success, for besides a crowded cathedral, he has a Europe-wide radio audience, and over 50,000 copies of his sermon are sold each week. Thus, from its humble beginning, the work of Ozanam has gone on increasing its sphere for good every year. In starting the Conferences of Notre Dame, Ozanam's history club did more good than it could possibly have dreamed of.

From this same history club was to spring also that great charitable organization, the St. Vincent de Paul Society. One evening, some of Ozanam's friends were discussing the fortunes of the club. They were tiring of the interminable controversies which took place at each meeting. Suddenly Le Taillandier asked: "Why cannot we Catholics alone hold meetings of piety and charity?" Lallier repeated this to Ozanam and Lamache. Shortly afterward, Ozanam outlined to his friends his plan for a society whose members would be Catholics only and whose purpose would be active charity to the poor. Fifty years later, Lamache remembered the scene and wrote: "I still see the fire shining in his eyes. I can hear his voice trembling slightly with emotion. He spoke in terms so warm and enthusiastic that one would have to be without heart and without faith not to adhere immediately to his proposal." The new society was under way.

The first meeting of the St. Vincent de Paul Society took place in the offices of Bailly's newspaper, the

Tribune, in May, 1833. There were eight members present. Bailly was chosen first president; Ozanam, vice president. Ozanam would never accept the presidency, although all acknowledged him as the leader of the movement. Tradition has it that after that first meeting, Ozanam carried to a poor woman's cottage a log of wood destined for his own room—"a symbolic log," Msgr. Julien will say later, "which was to ignite an immense conflagration of charity throughout the world." It was, too, the answer to a challenge thrown down by some of Ozanam's hostile fellow-students at the Sorbonne. "You are right," they had said, "when you speak of the past: Christianity formerly did prodigious things; but today Christianity is dead. You who boast of being Catholics, what are you doing? Where are the works which show forth your faith?" The St. Vincent de Paul Society was the mighty answer to this searching question.

This infant Society spread rapidly through France, through Europe, through the entire world. Pius X blessed it and said, "I have no more ardent wish than to see the Society of St. Vincent de Paul carry the spirit and life of Ozanam to the confines of the earth. It is the life of the great apostle of charity, St. Vincent de Paul, the life of the Divine Savior."

From a tiny seed it developed into a great tree and millions have shared its fruit of Christian charity. In 1854,

just after the death of Ozanam, there were 1,532 Conferences, of which 889 were in France; in 1930 there were throughout the world 11,000 Conferences with over 200,000 active members. In the United States there are today about 1,850 Conferences with about 24,000 active members. Last year, these Conferences, besides spiritual works, spent in the United States alone \$3,331,290.26 for charity. The work of the Vincentians during the depression is little short of heroic.

Frederick Ozanam was only twenty when he founded the above two works. He died on September 8, 1853, at the early age of forty. He was to spend the last thirteen years of his life as Professor of Comparative Literature at the Sorbonne, achieving distinction as a Catholic historian. The chief subjects of his lectures were the Middle Ages, Dante, and St. Francis of Assisi. Throughout he had but one aim: to defend the Church from calumny and to make her truth shine forth in all splendor.

Ozanam was a staunch defender of the Faith, a lover of truth and of charity. His defense of the Faith and love of truth live today in the apologetic conferences of Notre Dame; his love of charity is embodied in the St. Vincent de Paul Society. Both these works have produced the enduring fruits that mark Ozanam as an eminent pioneer of Catholic Action and perhaps the greatest layman of modern times.

The Dirt Road

GERARD B. DONNELLY, S.J.

ADDRESSING the film producers who were assembled in New York City last March, Will Hays made his annual report on the status of the motion-picture business. As might have been expected, the main part of his speech was devoted to the critical financial problems now besetting the industry. But to the mere outsider his most interesting remarks were those dealing with the moral standards of the screen. The "czar of the movies" has, of course, had a good deal to say about this particular subject before, but this time he junked all merely persuasive methods and issued instead a series of vigorous manifestos. Boldly admitting that "the dirt road is the easiest road" to quick financial returns and that suggestive, sordid, and vulgar pictures have a box-office appeal, he warned the producers that their "failure to maintain the clear promises made to the public for the protection of American family standards" would no longer be tolerated. He threatened immediate and drastic penalties for violations of those standards, and towards the end of his speech he announced a rule to be rigorously observed during the coming months in all the affiliated studios: every future picture (he ordered in substance) must be "wholesome as a whole."

Mr. Hays is to be congratulated for that clear-cut rule and for his renewed decision to enforce it. As *AMERICA* has repeatedly pointed out, the most vicious kind of film is that which creates audience sympathy for violation of the moral law. Such stories, particularly when their sub-

ject matter is sex relations, condone sin, instil false moral values in young and uncritical minds, and lower both public and private standards of conduct. Hence this Review (which has always believed Mr. Hays to be wholly sincere in his efforts to clean up the screen and has understood the immense difficulties in his way) is greatly heartened by this new ban against the type of picture which is false in thesis and harmful in effect.

But at the same time, there is to be found an important omission in Mr. Hays' statement of policy. Nowhere, outside of one or two brief references, does he condemn the salacious details that are more and more frequently being interpolated into the pictures. The truth is that film patrons during the past six or seven months have become aware of a very noticeable trend to offensive situation, smutty dialogue, and obscene wit—even in pictures that are otherwise entirely healthy. Surely Will Hays knows that according to American family standards (to say nothing at all of Catholic views) it is not enough that a picture as a whole should be wholesome, but that it should be free from gross incident and ribald talk as well.

Here is a list of fifty pictures, none more than five months old. The brief comment appended to each title has been taken for the most part from newspaper critiques and trade-journal reviews. The list does not attempt, of course, to name all the recent films that have offended against simple decency, but random as it is, it

will serve to illustrate the remarkable drift to prurient detail that has marked the product of the new year. Any real campaign for pictures "wholesome as a whole" must include an absolute prohibition against indecent detail, and it is to be hoped that the president of the MPPDA will make this an immediate part of his program.

As the year opened, Hollywood was still agog over Paramount's intention to film "Sanctuary," a story of rape, prostitution, and related subjects. At first the authorities issued an absolute veto; later they relented somewhat, and the tale, greatly fumigated, finally came to the screen as "The Story of Temple Drake." During January the nation was treated to a series of South Sea scenics in which the scenery was wholly subordinated to camera shots of native women unclothed above the waist. "Goona Goona" led off, its incidents being strung together by a plot embracing aphrodisiac drugs, rape, and revenge. Most of the theaters running this film went in heavily for lurid street advertising and plastered their fronts with life-sized stills of the heroine nicely calculated to attract the male patrons of the burlesque houses. "Virgins of Bali" followed, another scenic stressing the remarkable ideas of dress entertained by women in the tropics. On top of this came "Love Potion," a third romance of native toxicology and nudity; it was succeeded late in the Spring by "Samarang" which kept in general to the same formula. The popular interest in undress had meanwhile encouraged George Dembow to take a progressive step; he filmed "This Naked Age," a story of a nudist colony which most of the local censors refused to license.

Meanwhile the Warners launched "Frisco Jenny." Its crude advertising created something of a sensation on the coast, and the Hays office was deluged with protests from people who still believed that entertainment intended for the masses should be reticent on the subject of sex. But unfortunately it was just at this time that Paramount chose to release "She Done Him Wrong," Mae West's first starring vehicle. Miss West had gained notoriety in New York some years before by authoring and playing in "Diamond Lil" and "Sex," which incidentally the police had raided. Besides being an eminent dramatist and actress, Miss West proved also to be a singer, and the censors, charmed with her voice, overlooked the rough spots in her lyric "The Man Who Took His Time."

Paramount's "No Man of Her Own" contributed a new study of the unhappy small-town girl made happy by the gay adventurer from the big city. Because of the very noticeable dodging of the moral factors involved in this situation the film irritated that large body of reformers whom Hollywood calls the "blue noses." The advertisements glorifying Clark Gable as "the man who makes strong women weak" annoyed them even more.

The lechery of a fanatic monk and his two attempts at rape were the motivation of "Rasputin," Metro-Goldwyn's triptych for the Barrymores. "Parachute Jumper" with Doug Fairbanks, Jr., offended many of its customers by objectionable lines and incidents. People wondered how "Hot Pepper," which appeared at this time, could

have passed the censors; a rowdy farce with Boccaccian dialogue, it contained a scene of progressive undress plainly taken over from the burlesque theater. Remarkably enough, this film had its first New York screening in one of the new Rockefeller theaters, explicitly devoted to family entertainment. There also, almost simultaneously, "Animal Kingdom" was shown. A provision in the Code rules that adultery must not be justified or presented attractively, but this was conveniently forgotten in this comedy which argued that a man's mistress can be his wife more truly than the woman he married.

The new year's tendency was further illustrated by "The Island of Lost Souls," a film combining sex with terror and employing a panther woman named Kathleen Burke to show the workings of animal instinct. Cecil De Mille produced "The Sign of the Cross," a religious spectacle to which this Review gave the highest praise but which also featured an erotic dance that affronted many of its patrons. Columbia followed with "Child of Manhattan," a kept-woman drama in which the heroine justified her actions to both her mother and the audience by tearfully exclaiming, "But, don't you see, I love him, I love him!" This same moral principle—that deep human affection is an adequate excuse for incontinence—was also preached to the youth of the country by "Farewell to Arms," which began its run about this time. Paramount, which in 1930 had signed the Code and so admitted its responsibility for entertainment tending to improve the race, next released "The Blonde Venus," a story of a predacious woman which improved nobody at all.

The idea that adultery is a slight adventure and one that an understanding wife should easily forgive was the thesis of "Cynara," a Broadway drama taken over by United Artists. In Warner Brothers' penitentiary drama, "Ladies They Talk About" there were unnecessary references to the starved instincts of the prisoners and a number of highly offensive witticisms by an aged prostitute who should not have been in the film at all. "The Half Naked Truth," RKO's comedy indulged in a number of smutty references that kept local censors busy. Universal's opus, "The Cohens and the Kellys" contained bits of dialogue distinctly not for family trade. Shortly afterwards the same company turned out "Love Birds," which was a great deal worse. A bride-and-groom story, it featured several ribald situations and a number of off-color lines. The content and tone of "They Just Had To Get Married," put out a little later by this same studio, may easily be imagined.

Some interesting story purchases were announced along about this time. One company bought screen rights to "Shanghai Gesture," which will be remembered as a pornographic drama that created a storm of protest when it was staged on Broadway some years ago. Paramount acquired "Jennie Gerhardt," one of Theodore Dreiser's human documents about a woman, and also "The Great Magoo," a bawdy comedy of last season that even the metropolitan critics thought pretty strong. RKO got "Ann Vickers." Jim Tully and Viña Delmar, two

writers rather well known for their interest in the more primal instincts of the race, sold stories to Paramount. MGM took on a tale rather disturbingly called "Our Moral Standards." Most interesting of all, however, was the bulletin announcing the purchase of "Design for Living," a play that conflicts rather violently with the design for producing set down by the code.

By this time Fox's "State Fair" was at the height of its run. An excellent story; but patrons were amazed to hear Will Rogers take part in double-meaning dialogue of the crudest type. In addition the film introduced a new and vicious device—a whole sequence of camera shots symbolizing actual seduction. RKO immediately seized upon this with a similar scene in "Christopher Strong."

Paramount's "Pick Up" continued the trend to off-color lines. "Sailor's Luck," a Fox comedy, had to be operated on by the censors for coarseness. Warner's "Central Airport" bore down heavily on the salacious with its bedroom and undressing scenes. MGM's "The Barbarian" was a sheik romance in which sleeping arrangements played a prominent part. "Forty Second Street" attempted among other things what was probably

the dirtiest joke in screen history, although the censors were shocked into action by it. Joan Crawford appeared in her fourth or fifth story about tangled sex relations. Fox's "Pleasure Cruise" was a bed-room farce whose plot and dialogue were well over the line of decency. "Lilly Turner" which on the Broadway stage was a depressing story of infidelity among side show performers, was screened with Ruth Chatterton as chief infidel. MGM's "Hell Below" opened with a seduction scene and was punctuated by rowdy dialogue. Maurice Chevalier's vehicle, "A Bed Time Story," would have been improved by a few judicious cuts.

In spite of the Code's law forbidding seduction as a subject for comedy, "Reunion in Vienna" was somehow licensed by Dr. Wingate. "Goodbye Again," Warner Brothers' new release, taught that a man should be faithful to his real mistress and not go gadding about with other women. The same firm's "Baby Face," starring Barbara Stanwyck, was an essay on success through promiscuity. By ordering it into the vaults for permanent storage, Will Hays has contributed greatly to the public belief that he intends to enforce his new program for unobjectionable pictures.

Casas Viejas: Spain's Tragedy

LAWRENCE A. FERNSWORTH

THE record bearing on the tragic affair of the Andalusian town of Casas Viejas, up to this point, stands as follows: twenty-two inhabitants of this town having been shot down by the police, all but one in wanton manner, the Government was asked about it in the Cortes. It replied by denouncing the charges as a fantasy, by branding those who made them as enemies of the Republic, by saying that the Government "knew perfectly well" what had occurred in the town and that there were no excesses, by refusing to permit a Parliamentary Commission to investigate the facts. But the "enemies of the Republic," who had been challenged to bring proofs, brought them; the "fantasy" was shown to be of the Government's own weaving; the Government was obliged to say that it did not know "perfectly well" what had occurred at Casas Viejas because no one had reported the facts; it was obliged to accept the Parliamentary inquiry which it had previously rejected. Finally it punished five captains of the Shock Police who had dared tell the truth, and it established the great principle of the impertinence of truth.

But now there appeared another signed statement even more startling than that made by the five captains. It was made by Captain Miguel Rojas, who had commanded the troops at Casas Viejas.

Let us summarize it. The Director General of Security, before sending him to the Province of Cadiz to put down impending revolt, had told him that he "did not desire that there be either prisoners or wounded, since such might relate what had happened . . . and to avoid that I must employ the *ley de fugas* or any other necessary

means to annihilate them. . . . That even though white handkerchiefs be flown no heed should be taken of them and they should be answered with gunfire. . . . In sum, that there be no compassion of any kind since all would be for the good of the Republic."

When it is all over and Rojas comes trooping back to Madrid with his guilty conscience and his bloody hands, he is threatened with exposure of certain past acts and cajoled with promises of future favors in order to procure his silence. The wife of the Director General of Security comes to him with flattery, telling him that it is his duty to sacrifice himself for the Director General and the others, and that if he does so he will, at the opportune moment, be "made a saint." He agrees. At the Direction General of Security he is received with consideration and flattery. He is told by all hands there that they knew all along that he was a man.

But while Captain Rojas retires to meditate on his future canonization, tempters in the persons of his colleagues whisper that what the Director is really preparing for him is not canonization but damnation. The demon of fear enters his mind and he writes a letter which is not to be made public unless the Director really tries treachery. One does not have a halo offered him every day and the embryonic St. Rojas will have his if he can. However, it is not long before his doubts as to the intentions of the Director turn to complete certainty and the letter is published.

Naturally the St. Rojas that-was-to-be landed in prison. But so did the Director General of Security. The former will be tried by an ordinary court of justice, but the latter,

as a functionary of the Government, will go directly before the Supreme Tribunal.

* * *

Now let us look at the case of Captain Barba of the General Staff. He transmitted orders from the Ministry of War to the General Division and a deputy had said he would testify that the orders to kill prisoners and wounded had come directly from the Minister of War. Captain Barba is also said to have declared that if he testified at all he would tell the truth. Captain Barba did not testify. The Commission cited him and he appeared, but he would not talk without permission of superior authority. The Minister of War, who is also the Prime Minister, said that Captain Barba must know where his duty lay without asking questions. Captain Barba apparently knew his duty—and his onions. So the country will never know officially just what orders emanated from the Ministry of War itself on the subject of disposing of inconvenient prisoners.

* * *

About this same time, eleven lieutenants of the Shock Police were arrested and dismissed from the service. A Deputy said they had been asked to make false statements, but the Prime Minister said they had merely been asked to declare on their honor that they did not identify themselves with the attitude of the five captains and that they had "refused to give a solemn promise that their adhesion and loyalty could be counted upon." Therefore, said the Prime Minister, they were arrested "because of their attitude toward certain orders."

A statement made by the Governor of Cadiz, Señor Pedro del Pozo, at about the same time helped to sustain the Prime Minister in his position that the Government could not have known "perfectly well" what occurred because no one reported the facts. Said the statement:

Once again I affirm that neither by the report of the supposed (governmental) delegate, nor by those received on the ground a few days after the tragedy, nor by those of my private secretary or of Señor Zuffo who were also at Casas Viejas on the night of the events, nor by those of the acting Mayor and councilor of the (nearby) municipality residing in the town, nor by the conversations that ensued before the judge who acted from the first moment, nor by the witnesses of the Civil Guard, was it possible for me to suspect the actions of Captain Rojas.

The document is respectfully submitted to students of the Art of Knowing Nothing.

When the report was in and the speeches were done, the Governmental majority, under the pressure of party discipline, voted condemning the acts but absolving the Government of blame. For the Government it was a glorious mathematical victory and a crushing moral defeat.

* * *

If the foregoing words having to do with the Casas Viejas tragedy were written for no other purpose than to "show up" the Government, this writer would not consider them worth putting on paper. They are written because the events described are symptomatic of malady—malady which was eating at the vitals of Spain in the old days of the monarchy and which shows no abatement in these days of republicanism.

They are written, moreover, by one who has not and could never have sympathy for the monarchy because of the cruel abandonment in which it left the people; who confesses to having felt satisfaction at the advent of the Republic and who has consistently wished it well; who, if he were a Spanish Deputy, would probably have voted with the Government in this affair for the same reason that many others voted for it, namely, that any other Ministry would be worse; who esteems and loves the common people of Spain—a people simple, kindly, courteous, proud, often impetuous—but who detests the lying of their political leaders. It would be too much to hope that these words, if they traveled back to Spain, would serve to help those who read them "to see themselves as others see them." They would be taken as an attack upon the Republic, an "injury to the Government." This hypersensitiveness, this persecution mania is also part of Spain's malady—and tragedy.

But let us go over the record briefly and see what it presents to us.

First we have the spectacle of a Government which has not learned to proceed with humanity and thereby win the confidence of the people. It must maintain order and uphold its "prestige" by a ruthless striking and killing in the old, old manner. It was this stupid policy that lost for Spain its colonies and its world prestige. This same policy is now losing for the Republic the esteem of the common people, making the way easy for anarchy and Communism.

Next we have political leaders engaged in a game where sincerity is unknown, where hypocrisy is the order, where truth is impertinent. That, too, is more in the same old manner.

The "Government" is seen to have no conception of standing in a public-servant relation toward the people. "I ask advice of no one," shouts the Prime Minister at one point in the debate. His attitude toward the Cortes during the interpellation is not that of a public officer giving an accounting to the people who have a right to it, but that of a lawyer using all the dubious tricks of the trade to defend a client—which in this case is his Ministry. In the old days an "authority" was sacred, untouchable—and so he still is.

Truth is as much a crime as of yore. Newspapers which indulge in it are punished. Those in the Government service must "keep silence" or be punished too. The rights of citizens and the freedom of the press are elaborately proclaimed. They are words which do not mean anything, in the way of old Spanish political custom.

"The Government" and the armed branches are superior to the authority of Parliament—superior, that is, to the authority of the people. Congress has no right to demand that they give an accounting of their acts if they do not wish to do so, as witness the case of Captain Barba. Coercion is exerted against the armed forces to exact their "loyalty" as in other times. True, tribunals of honor have been abolished now, but something just as effective has taken their place. All Spaniards are not equal before the law. There are common tribunals of justice

for some and special tribunals for others, as a mark of distinction.

This is a rapid sketch of Spain's tragedy.

Spain is in the hands of a new set of troupers who

have put new signs on their showhouse, given their play a new title, and shifted the scenery somewhat. But it is the same old tragedy that is being enacted.

Our pity for Spain!

Ethical Aspects of Some International Problems

JOHN A. RYAN, D.D.

III. Immigration; Cooperation

THE hardships undergone by dense populations that do not possess rich natural resources raise the question whether these nations can set up an ethical claim of migration to the richer and more sparsely populated countries. The general principle applicable to this situation is that God did not assign any particular portion of the earth to any particular race, nationality, or group. The earth belongs in general to all the children of men. Nevertheless, they cannot occupy it practically or profitably without some definite and stable distribution of themselves and allotment of territory. In general, those who have been for a long time in possession of a given region have a superior right to remain there. This is an obvious ethical conclusion from the principle of order and the facts of the situation.

Has the government of one country the right to exclude the inhabitants of other countries? For many years the policy of complete exclusion has been enforced by the United States, as well as a few other countries, against Orientals. For the last few years, a partial-exclusion policy, the so-called quota arrangement, has reduced to a relatively insignificant volume the total number of foreigners that may enter the United States from European and South American countries. Are these policies morally justifiable?

The primary precept of charity is to love one's neighbor as oneself. However, this does not mean that we are obliged to love the neighbor as much as ourselves. The meaning of the precept is that we are under obligation to recognize and treat the neighbor as the same kind of being that we are ourselves, namely, as a human person, possessing an immortal soul for which Christ died, endowed with intrinsic worth and sacredness from which flow certain inviolable rights, and bound to us by the tie of brotherhood. The precept does not mean that we are obliged to do as much for our neighbor as we would do for ourselves, for this would be impracticable. It would not be well-ordered charity. Much less are we obliged to prefer our neighbor's welfare to our own. When we have to choose between giving a particular advantage to our neighbor and keeping it for ourselves, we are permitted to select the latter alternative.

Applying this principle to the question of Oriental immigration, we see plausible reasons for thinking that the inconvenience involved in the presence of large numbers of those races in the United States could be sufficiently grave to justify a policy of complete exclusion. On the other hand, the inconvenience arising from the admission

of the very small number of Orientals eligible under the quota law is not sufficient to give the "closed-door" policy ethical justification. The discriminatory treatment under which they now suffer is neither economically necessary nor conducive to good mutual relations, nor in harmony with international charity. This judgment applies with particular force to the Filipinos.

Our policy of partial exclusion carried out against other peoples is neither charitable, nor necessary, nor wise. The alarming decline in our rate of population increase in the last decade demands the cessation of this policy of rigid restriction. To be sure, this decline is due mainly to a falling off in the birth rate, but the low birth rate could be considerably offset by a restoration of the liberal immigration policy which prevailed before the Great War. The most competent students of the subject have arrived at the conclusion that our diminishing rate of increase, indicating as it does a stationary population within fifteen or twenty years, will be bad for business and bad for public and national welfare. In these conditions, a return to our earlier immigration policy with regard to non-Orientals would be beneficial to ourselves as well as to the needy of other lands that might come to make their home in America. In other words, we are not called upon to choose between our own advantage and that of other peoples. The conclusion seems inevitable that the present restriction of immigration is definitely unjustified and immoral.

The final aspect of international relations to be considered is economic cooperation. In this connection, the words of Pope Pius XI in "Quadragesimo Anno" are of the highest importance and wisdom: "It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other and need one another's help." However, this is a tremendously complex and difficult problem from the viewpoint of both economics and ethics. Probably the chief difficulty arises from the recent enormous development of competing industries, many of them using mass production methods, in several countries of Europe, in Japan, in China, and in India and, of course, in the United States. This development has been well summarized in an article published in the *London Times* in the fall of 1930:

Taking the world in general, the increase in productive capacity of the basic industries since 1913 has been far greater than growth in the volume of international trade. The various nations of Europe and Asia, to say nothing of the United States, have striven hard to attain a far greater degree of self-sufficiency. India, China, and Japan, for instance, have vastly increased their

production of cotton goods; Germany has gone far towards regaining the ground which she lost owing to the transfer of Alsace and Lorraine to France; Spain and the countries of Central and Eastern Europe, Brazil and Argentina, not to mention India and Australia, have all been building up manufacturing industries of their own behind tariff barriers.

The pressure to keep these industries going has been well described in "The World's Economic Dilemma," by Dr. Ernest Minor Patterson:

To make money one must sell goods in markets. There are no satisfactory limits. A business man must sell all he can. To gain a market is often the only way to ward off failure, while to lose a market may be to invite bankruptcy. . . . The inevitable result is a scramble for markets here, there, and everywhere, both at home and abroad. And no extension of markets either at home or abroad is a solution. As fast as these markets are secured, plants to supply them are built and the old scramble is renewed. There is no limit to be rationally set for the steel market or the textile market or the coal market or for any other market so long as an unrestrained competition is the only determinant. And with government support and perhaps public subsidies for each national group no peaceful adjustment is possible.

The combined capacity of the world's principal industries is far in excess of the demands of the world market. Several of the most highly industrialized countries cannot find markets either at home or abroad for all the staple goods that they are able to produce. One of the worst consequences is a large volume of chronic unemployment in all these countries. None of them can correct this evil acting alone. If one country should diminish its exports of the goods which are produced in excess, the others would seize the markets thus released. Hence, the nation acting alone would be worse off, while the others would have bettered their condition only slightly. The indispensable remedy is through international action. Cooperating with one another, the principal nations might be able to allot to each a definite amount of goods to be exported. The alternative is continued economic waste, many kinds of hardship to all the peoples, and international friction.

While not nearly so difficult as the problem of distributing foreign markets, that of obtaining necessary raw materials likewise calls for international agreement. All the important raw materials exist somewhere in the world in adequate volume to enable each country to obtain all that it needs for the sustenance of its people and operation of its industries. What is required is a fair distribution of access to these common bounties which nature has provided in abundance.

Another important subject for international cooperation is, of course, protective tariffs. It is second only to the problem of excessive exports but it should lend itself more easily to international agreement. As stated above, the one simple end to be sought here is a universal and far-reaching reduction of these uneconomic and immoral interferences with trade.

The moral obligation of international cooperation is acutely illustrated by the recent Japanese aggression in Manchuria. If Japan could export all the products of which its highly developed industries are capable, all its people might obtain a satisfactory livelihood. It is unable to do this because the countries that could take these

products have set up tariff barriers. To the Japanese Government there appeared no other way of economic salvation than the forcible domination of Manchuria. That country could afford not only markets for Japanese goods but an outlet for the surplus Japanese population. And it is so near at hand that the general right of the Japanese people to live from the bounty of the earth might plausibly be converted into the specific right to occupy this territory. While these facts do not justify occupation by force, they do suggest that the interested nations were and are morally obliged to consider the conditions and claims of the Japanese people in this situation. Their failure to do so, together with their foolish exclusion of Japanese goods, makes them sharers with Japan in the moral responsibility for the conquest of Manchuria.

Small comfort, but perhaps some wisdom, can be derived from the reflection that prompt and generous international cooperation could have prevented the business depression of 1929 from becoming so vast a calamity. International cooperation is urgently needed in this emergency; and it will continue to be needed as an integral part of any adequate long-range program of world economic reconstruction.

The immense hardships caused by present economic competition and strife among the nations and the immense benefits to be derived from effective international cooperation indicate that the moral obligation to bring about such cooperation is positive, definite, and grave. In this matter, as in all the others considered in these papers, the obligation resting upon the United States is greater than that which falls upon any other State. Moral responsibility is always in proportion to capacity, and the United States has far greater international power and influence than any of the other countries.

To sum up the conclusions that seem to be justified by the arguments in these articles: in the majority of situations, protective tariffs are immoral; the obligation of the United States to settle the problem of the War debts in accordance with the realities of the situation is clear and pressing; the moral right to emigration is rather limited; and finally, the obligation of the nations to strive sincerely and unceasingly for international economic cooperation is beyond all question.

RONSARD'S PLAINT

What time sweet Spring returns and winter chill
Is fled from her warm kiss, the red deer flees
From out the morning woods and on the hill
Crops the green foliage of the new-born trees.
But as he seeks the stream, knowing no fear,
Nor net nor pitfall nor the hounds in cry,
Struck with the huntsman's dart the gallant deer
Turns back and seeks the forest depths to die.

When I was young, when my eyes welcomed Spring,
I walked the world as proudly and as free;
This is the fate that has befallen me,
No hope have I, nor wish for anything;
Of one soft look more keen than any dart
I bore away my death wound in my heart.

J. G. E. HOPKINS.

Education

Catholic High School Seniors

RUTH BYRNS, PH.D.

DURING the academic year of 1932-33 each senior in thirty Catholic high schools in the Middle West was given a scholastic aptitude test, and requested to fill out an inquiry blank calling for information about himself and his parents. The test scores and the information concerning 1,028 seniors have been tabulated and studied, with the thought that from the accumulation of facts, it might be possible to determine current trends, tendencies, and potentialities in the Catholic high-school population. The investigator is fully aware of the limitations of group intelligence tests, but feels that in spite of their limitations, they do furnish the most satisfactory objective means of surveying and comparing large numbers of pupils. The test results reported in this study are not to be regarded as indicative of general intelligence—whatever that may be—but of that phase of intelligence which is the capacity for scholastic training.

The first question to be answered in the study concerns the ability of the 520 girls and the 508 boys, as shown by the scores made in the psychological or scholastic-aptitude test. The raw test-scores were converted into standardized percentile ranks, so that this group of students would at all times be considered in terms of the normal distribution of high-school seniors. The percentile scores were tabulated, and the outstanding fact displayed by the tabulation was the great range of ability. The percentiles ranged from the lowest to the highest extremes—from zero to one hundred. The median for the group was slightly above the normal median. One-fourth of the thousand students had test scores which placed them in the upper two deciles of scholastic aptitudes, while another quarter of the group fell into the lowest three deciles of scholastic ability. From this great variation of test scores it is evident that the Catholic high school, like the public school, faces the difficult problem of adjusting its course of study and its teaching procedure to a tremendous range of individual differences in intellectual ability. It is also evident that the Catholic high school has at least its share of students of superior ability.

As part of the information requested on the inquiry blank, each of the seniors was asked to tell whether he intended to go to college, and, if he did, what institution he expected to enter. Because in a consideration of secondary schools it is of importance to know what proportion of the pupils intend to go to college, that is, to what extent the high school must be regarded as a college-preparatory school, the answers to these inquiries were tabulated. As it is also a pertinent matter to discover the intellectual status of those pupils who intend to go to college, the distribution of psychological percentile scores of those students, and also of those seniors who did not plan to go to college, were tabulated.

Three hundred and thirty-eight of the 508 boys declared that they intended to go to college. Of these who

planned to attend college 63 per cent were above the normal median test score, or the fiftieth percentile, while 37 per cent were below the median score. This indicates that there is a selective factor entering into the decision to go to college, but this selective factor is not a very rigorous one, as 16 per cent of those planning to go to college were in the lowest quarter of the test scores. Of the 31 boys whose scholastic aptitude test scores fell in the lowest decile, 16 declared that they were going to college, and 15 stated that they were not. That is, half of the group of lowest scholastic ability planned to enter college. On the other hand, 13 per cent of those who stated that they would not attend college were in the highest decile of the test scores. Half of the boys who said that they did not intend to go to college had scholastic-aptitude test scores above the normal median score. It is apparent that a considerable number of boys with little capacity for school work plan to attend college, while half of those who do not intend to continue in school work are above the average capacity of high-school seniors.

Of the 520 girls in the group, 217 declared that they intended to go to college. Of this number 56 per cent were above the median test score and the other 44 per cent were below the median. There was, thus, a selective action, but it was less rigorous than in the case of the boys where 63 per cent of those going to college were above the median. One-fourth of the girls who said that they planned to go to college were in the lowest third of the test scores. On the other hand, one-fourth of those girls not planning to go to college, were in the upper third of the test scores. Of the 58 girls who received test scores placing them in the highest decile, 40 per cent said that they would not go to college. It is evident that nearly half of the girls who planned to go to college are below the average in ability, while nearly half of those who did not plan to attend a college or university were above the median ability.

The type of college chosen by the seniors in Catholic high schools is another matter of significance. One-half of the boys going to college listed a Catholic university as their choice, while 15 per cent of them gave the name of a Catholic college as their choice. State universities were listed by 18 per cent and normal schools were chosen by 14 per cent. Other universities and professional colleges were chosen by the other boys. Less than one-third of the girls who intended to go to college chose a Catholic university or college. A normal school was the choice of 43 per cent, and another 17 per cent chose State universities.

It is apparent that there is a serious leakage in Catholic education at the point of transfer from the academy or high school to college or university. In this group of students the proportion of girls who stated that they would attend a Catholic college or university was smaller than the proportion of boys. This is partly explained by the fact that many girls wanted to become teachers, and chose a teacher-training or normal school in preference to all other types of institutions. However, besides the number going to normal schools, one-fifth of the girls declared

that they would enter State universities or non-Catholic colleges. This matter is, then, another grave problem confronting the Catholic educational system. Perhaps it can best be solved by determining and analyzing the exact

reasons why girls and boys choose a non-Catholic college or university in preference to a Catholic institution.

In another paper, the professional preferences of these boys and girls will be studied.

Economics

Shall We Devalue the Dollar?

JOHN BALL, JR.

THE passing of the Thomas inflation amendment to the farm bill brings to an acute crisis the strong agitation for meeting the economic crisis by inflation. The President is given the power, in the event of the failure of open Government buying of securities and even of issuing new money to retire its bonds, of devaluating the dollar by public proclamation.

During the past two years the country has heard of many plans involving currency inflation as a means of overcoming the economic depression. These suggestions have all had as their basis the cheapening of the dollar as a method to bring prices back to normal, and relieving individuals of the burden caused by a constantly falling price level. In form, they have varied from the outright issue of fiat money to the remonetization of silver. The sponsors of these proposed measures have held that the inflation suggested would increase the purchasing power of the public and would be a stimulus for rising prices. They have sought in their bills a means of restoring prices to the 1929 level.

Unquestionably a declining level of prices is a barrier to recovery. February's price index represents a drop of over forty per cent from the 1920-1929 average. Such instability of prices has an extremely demoralizing effect on business. With profits being constantly reduced, the commercial and industrial world is unsettled, and few organizations are able to forecast accurately the orderly manufacture and distribution of commodities. The uncertainty as to what the prices of goods and services will be a month hence, has prevented financial institutions and business houses from performing their normal functions, and has made it necessary to conduct operations on a hand-to-mouth and day-to-day basis. Consumers have been reluctant to purchase more than necessity demands; as employees not only have they been fearful as to the effect of declining profits upon their positions and salaries, but they have aggravated this condition by stifling a demand for merchandise in the hope of obtaining better bargains in the future. This feeling has been largely responsible for the stagnation which has prevailed in the commercial world and can be relieved only by stability in the price level. When it becomes apparent that prices can go no lower, buyers and sellers will again enter the market in a normal manner.

The position of the debtor is particularly serious at the present time. Obligations contracted during the prosperity era are being met, if met at all, only with tremendous hardship during the period of declining prices and ex-

pensive dollars. Debtors find themselves confronted by two obstacles in their efforts to make payment. In the first place many industries that were prosperous and had every prospect for a successful future in 1929 find themselves without orders or profits in 1933. In the second place, even though an industry may be as active now as it was in 1929, its dollar income has shrunk to a degree commensurate with the fall in prices. Thus in one case we have a picture where debts cannot be paid under any circumstances, and in the other where service may be rendered only with an increase in actual business volume, sufficient to compensate for the fall in prices. The seriousness of this condition is fully realized when we see how many individuals, railroads, corporations, municipalities and Governments contracted loans on the basis of pre-depression prices.

It may be asked why is such a condition prevalent during the present economic cycle? In previous depressions this debt situation was apparent, of course, but it never reached the alarming proportions of 1933. The answer seems to lie in the price level of the nine years prior to 1929. In that era we had comparatively stable prices, and it was assumed that the prosperity then enjoyed would be continuous. Consequently, there were nine years of expansion and assumption of long-term debts. In previous cycles we had a fall in prices, as precipitous as that of our present experience; but in every case, the fall had been preceded by a sharp and quick rise, and the point of stabilization seldom was lower than the point from which the rise in prices had started. Thus the only debtors who were unfairly affected by the drop in prices were those who had contracted debts during the brief period of relatively high prices. Our difficulty is an accumulation of debts over a nine-year period which now call for payment in dollars that have almost doubled in value. It is not the fact that today's prices are low but that they are low in terms of 1920 to 1929 prices, that is serious. Indeed, low as prices are today, they are still as high as in any one of the years from 1884 to 1902.

Sponsors of currency inflation assert that the cheapening of the dollar would terminate the present decline in prices, and extricate the debtors of the country from their present harassed condition. Proponents of inflation believe that the Federal Government could increase the amount of money in circulation by meeting its own current expenditures and the claims of special groups, through the issue of paper currency. It is believed that this action not only satisfies the clamor of groups seeking Federal

relief, but that it would also provide an easy way of balancing an unbalanced budget, and that the demand that would be created through a distribution of purchasing power would ultimately cause a revival of business.

It is manifest that there are very few people who would oppose the bringing back of prices to the normal of the last decade. Even the class of citizens who usually benefit from a fall in prices, because their incomes are in fixed dollar amounts, are anxious to see the decline terminated. In ordinary times, such people would have their incomes enhanced as the price level fell, but now so violent has been the drop in prices that the security of their investment is endangered. There are, however, a vast number of people who question the soundness of cheapening the dollar as a panacea for our economic ills. The path of currency inflation is fraught with danger and the ultimate result of such a policy might lead to years of serious financial difficulties. Most of those who oppose inflation as a remedy recognize the urgent need for commodity-price stimulation, but refuse to accept the devaluation of the dollar as the proper method. Nor do they suggest a policy of doing nothing or allowing the economic machine to continue to drift with the hope that it will eventually right itself. On the contrary, they are quite insistent in their belief that adherence to a program of sound currency is a prime essential for business recovery.

The fear exists that once the nation has embarked upon the easy method of issuing paper currency to meet its obligations, it would find it difficult to desist, once a satisfactory level of prices had been attained. History indicates that few countries have been able to control the limits of inflation, once such a policy has been launched. In most previous attempts, nations have either had to abandon the policy as an economic cure-all, or have continued to increase the paper currency as their cumulative problem grew, until their national money had been severely depreciated. The experience of Germany after the War is commonly cited as the horrible example of the tribulations accruing to a country practising inflation to the point of making its currency worthless.

If a policy of currency inflation were to be carried to a point where the value of the dollar would suffer constant reduction, many evil effects would result. Under a system of rapidly changing prices and constantly higher costs of operation, business would face an enormous handicap in its effort to find permanent improvement; the commercial world in an environment of mounting prices would find it impossible to formulate any normal or stable program. And while opponents of such an intensive inflationary plan admit that for a short period a false prosperity might be created, they insist that ultimately the nation would find itself in a situation far worse than the present one. It is urged that rising prices would present as serious a problem to be solved as a precipitous decline. Stability of prices is the tonic required by our industrial world in order to initiate a resumption of sound and permanent business activity.

Any action which would cause commodity prices to exceed the level of the 1920 to 1929 average would invoke

a hardship upon the creditors of the nation. While the restoration of prices to a pre-depression basis would be a distinct advantage to the debtor class (whose plight in a period of declining prices has been already mentioned) and would have no ill effects upon creditors of debts contracted at 1929 prices, inflation beyond the prosperity-era level would result in a reduction in real income to the holders of long-term obligations. Any person holding obligations whose interest and principal are payable in fixed numbers of dollars would suffer losses as the purchasing power of the dollar was depreciated. Inasmuch as many individuals and institutions depend upon this type of investment for income, a reduction in the purchasing power of the dollar below its 1929 level would be harmful to a large portion of our population.

In the case of Government securities, any severe depreciation of the dollar, accompanied by a suspension of gold payments, would have an adverse effect upon the credit of the nation. Such a policy would be in effect a repudiation of its bonds, to the extent to which the currency would fall in value. It would be similar to the example set by many European countries after the War, when nearly all foreign monetary units were stabilized at lower levels. In reality the Government would be reducing its indebtedness at the expense of those who invested in its securities, believing in its financial stability. The advantages that accrued to the United States after the conclusion of the World War, were largely the result of the nation's ability to maintain its currency. Action now that would mar this record would result in a feeling of distrust that years of financial integrity could not entirely wipe out.

Those who prefer to adhere to a standard of sound money believe that the solution of the price problem lies in a restoration of public confidence. The February price level of 60 with \$6,700,000,000 in circulation is contrasted with the same month in 1924 when with only \$4,820,000,000 in circulation the index of prices was over 100. It is asserted that unless the currency were debased the mere addition of more money would be of little help in stimulating prices. What is necessary is to revive the use of money substitutes and restore credit to its usual place in our economic life. The amount of money in circulation is more than sufficient to stimulate prices if we employ the usual currency substitutes.

While in a banking crisis, a temporary issue of paper currency can be useful in facilitating the reopening of our banks, a continuation of such a monetary program would not insure a permanent business revival. In past economic crises, fiat-money plans have terminated in failure. The effect of such policies have generally left the economic organization with more complex problems than before the attempt. The United States in its difficulties in the 'seventies and 'nineties found relief, only after currency experiments had been abandoned, and sound-money doctrines asserted. Adherence to a program of sound money will hasten the day of stabilization when the growing requirements of business will be reflected by an upward climb in prices. Only such a solution can be lasting in its results.

With Scrip and Staff

THE Communications of this week's issue contain a protest from Richard Joseph Fitzmaurice, against the Pilgrim's animadversions, in the issue of April 22, as to Father Jude's hesitations of mind concerning Teresa Neumann, the stigmatizata of Konnersreuth. While I am grateful to Mr. Fitzmaurice for his frank criticism, and admire his honesty and faith, I think he envisions me as taking sides in the Konnersreuth controversy, where my intention was, and is, merely to express caution and doubt. In common with many others vastly more qualified to judge than myself, I believe it is perfectly legitimate to entertain Montaigne's caution.

Indeed, it is just the positiveness of Mr. Fitzmaurice's utterance which, in a matter of this kind, does arouse some questioning. Nor need an attitude of reserve necessarily imply guilt or collusion upon the part of Teresa or her family and friends. There are many gradations between voluntary deceit and adherence to an evident truth, as the history of religious psychology shows.

After all, the field of the definitely provable or unprovable in this case is fairly restricted. According to Dr. Max Jordan, in his letter to the London *Catholic Times* for January 6, 1933, the question of verification, in the view of the Bavarian Bishops, was confined to the matter of her living without eating.

As for Teresa's stigmata, the mysterious wounds in her hands, feet, head, and body, her "blood weeping," her trances, visions, and other mystical experiences, it seems obvious no medical examination could ever produce a satisfactory explanation. The Bishops, too, apparently feel that nothing would be gained, and only serious harm possibly be done, if mere scientific methods were applied to the examination of these phenomena without proper consideration of their doubtlessly supernatural character.

My personal hope is that the "doubtlessly supernatural character" of all Teresa's phenomena may be established, through whatever means God sees fit.

THAT such reluctance may not appear the result of, let us say, my dining on boiled shrimps, I note the fact that similar questionings have arisen of late from various authoritative Catholic sources in Germany. Two years ago, Dr. Mager, a Benedictine priest and professor in the University of Salzburg, expressed the view that more reliable conditions of examination should be provided before verification could be formally acknowledged. A similar position was taken recently by Dr. Georg Wunderle, professor of religious psychology at the University of Wurzburg, and by many Catholic physicians. Professor Wunderle was not favorably impressed, as he wrote in the *Augsburger Postzeitung*, by Teresa's leaving it to her father to decide whether or not she should follow the desires of the Bavarian Bishops. "Eventually," says Dr. Wunderle, "she will be obliged to make known her personal judgment as to the manner in which she is defended by the Konnersreuth circle."

Dr. Josef Deutsch, chief of the medical staff of the

Lippstadt hospital, and President of the Catholic student organization for that city, criticizes in his recent work: *Konnersreuth in ärztlicher Beziehung* ("Konnersreuth from the Medical Point of View"), the elaborate attempts of the journalist Dr. Gerlich, who is not a physician, to construct a medical vindication of Teresa's history of diseases and cures from the imputation of hysteria. His impressions of Gerlich are similar to mine.

Just what will follow, even if the total absence of food and drink is proved to the satisfaction of all, is not altogether clear. Says Father Herbert Thurston, S.J., in the *Month* for October, 1931:

The cases of Marie Furtner, Janet McLeod, and Josephine Durand, are, to my thinking, exceptionally convincing. Even if we allow for some exaggeration, it seems we are forced to admit that quite a number of people in whose case no miraculous intervention can be supposed, have lived for years upon a pittance of nourishing food which could only be measured in ounces, and upon this evidence we shall be forced to admit the justness of the conclusion of Pope Benedict XIV, that the mere continuation of life, when food and drink are withheld, cannot be safely assumed to be due to supernatural causes.

Again, I express the hope that these misgivings may be laid at rest; and will welcome any communications that may bring more light upon the mystery of Teresa Neumann. If the Pilgrim is too reserved in professing his faith, he may remind his readers that the Very Rev. Agostino Gemelli, O.F.M., the Rector of the Catholic University of Milan, after his visit to Konnersreuth, wrote on May 13 of last year to *La Croix*, of Paris: "I have never publicly expressed my opinion on the subject of Teresa Neumann, and I have never considered abandoning the reserve that, for very evident reasons, I have placed upon myself."

MOTHER Church does not impose professions of faith upon us except when the occasion demands it. Some of my fellow-pilgrims, that is to Rome, are troubled concerning the Profession of Faith which, according to the *Catholic Mind*, for February 8, 1933, they are required to pronounce, in addition to the Apostles' Creed, before the Crucifix, as one of the conditions for gaining the Jubilee indulgence.

A Roman correspondent writes that this mistake arose from the omission, in the cable dispatch, of the quotation marks around the word *Credo*, which is simply a synonym for *professio fidei*. The original text of the Jubilee proclamation, *Quod Nuper*, is here given with two translations, one correct (in French and English), and one incorrect.

Original "Quod Nuper": *Omnes dein ante Jesu Christi crucifixi imaginem ter fidei professionem "Credo" pronuntient, ac semel precatiunculam, et cetera* ("three times the profession of Faith, that is to say, the Creed").

Nouvelle Revue Théologique, March, 1933, page 255: "devant le crucifix trois fois le Credo, avec une fois l'Oraison" ("three times the Creed before the Crucifix, with once the prayer. . .").

Catholic Mind, February 8, 1933: "before the image of Christ crucified all should recite the Profession of Faith three times, as well as the Credo, and once the ejaculation," etc.

The latter mistake is copied by the *Ecclesiastical Review* for March, 1933, page 305. THE PILGRIM.

Literature

The Reason for Writing

FRANCIS TALBOT, S.J.

LAST evening, I discovered one good reason for not writing articles. It happened that I dropped in at the drugstore, and that one of the clerks asked me if I knew myself. He did not, of course, express himself in such silly terms. He wanted to learn if I happened to know the writer of an article called "The Agony of Writing"; this was a fugitive piece which appeared two weeks back, a long time to remember for one who does any writing, and which was intended as the beginning of a haphazard series to be published at most irregular intervals on indiscriminate phases of authorship. After I had admitted some slight acquaintanceship with myself, for I preferred to remain anonymous until I had heard his side of the affair, he told me that he was a pharmacy student. Being such, he attended a class in English literature.

It would seem that the professor, amiable gentleman that he is, read the agony article to the class and then, most amiably, asked the class what sort of man they judged the author to be. Opinions differed, but that is not the point. The moral that I gathered was an argument against writing for publication, with the name signed. I was subjected to a psychoanalysis. I was held to have revealed myself. My characteristics were analyzed, much as the young pharmacists would take a tube full of a concoction and discover the ingredients in it.

If one takes seriously the indignity of being treated as a concoction, if one is unwilling to wear his soul for all to see it, if one dislikes being criticized, if one shrinks from notoriety, even in a drugstore, then one must not write for the public, or if he writes, must not sign his name. For authorship is self-revelation of the most flagrant kind, and an author, however unimportant he be, cannot avoid it.

Just a few days ago, a correspondent whom I had met in a few hurried moments after affairs at which I had spoken, wrote: "The two brief contacts were disturbing. I was not able to reconcile your personality with your writing. I would like to find the connecting link and straighten you out in my mind." I trust the correspondent will not add my use of the quotation, without permission, to my other failings. But the quotation does seem to me to confirm the proposition that a writer, by the very nature of his profession, is always making open confessions about himself, even when he is most impersonal.

And that, perhaps, is a potent reason why many do write. They wish to externalize themselves and their thoughts and their emotions. They are convinced that they have something to say and they have a strong desire to reveal it to whomsoever they can lure into reading. "Authorship arises from the most fundamental of impulses," said Struthers Burt a few years ago in the *Saturday Review of Literature*, "and appeals to the most fundamental of desires." A little later, he adds: "To

tell a tale or point a moral has always been merely to cut the veil of loneliness and mystery a little with the knife of your personality, and so to impinge that personality a little on its surroundings." Every person who writes is inspired basically by this urge to project himself on others. He wants to impart some information, to persuade his readers to take some action, to govern their mode of thought, to influence their lives, to create in them some picture, to amuse or to entertain them, to become part of them intellectually or imaginatively or emotionally. It is these spiritual values that are, in the final analysis, the mainspring reasons for being an author.

There is a passage in Gibbs' "The Winding Lane" that expresses, in another way, this contention:

In spite of his indifference to the financial side of success—at least he refused to get excited about it—he always had a thrill when he thought of people reading his novel, those unknown readers whose minds were being touched by the creatures of his own brain, by thought which he had tapped onto a typewriter in lonely hours, by words of his which had somehow come alive, and took part of his own spirit into other people's houses: into tube trains where girls read on their journeys home, into rooms where they shut out the world for a while and lived with his imaginary characters, finding them perhaps more real than the next-door neighbors, knowing them with greater intimacy, seeing into their souls. That, after all was a novelist's reward, wonderful and warming, if it happened, apart from all royalties. Now Pearl was reading his book. Something of his mind would creep into hers. For a few hours now and then his spirit would be alone with her. It would be like a long monologue in which he talked to her without interruption, not even a mocking word. He wondered what chapter she was reading now—what page she had reached. Of course, he had given himself away in his book, as an author always must give himself away if he is writing stuff which he has lived. She would know how his mind worked. He couldn't wear a mask or hide himself when she had his book in her hands.

This impulse which is so fundamentally responsible for turning normal human beings into authors may be something very noble and yet be mingled with something rather base. It may spring from an exalted zeal or from a petty vanity. An author may be burning with a desire to transform the world into a better place to live and to convert the inhabitants of the globe to a better way of living, or he may not care a whit about the world except to draw it to his toes in abject adoration of himself. In the former case, writing is a kind of priesthood, an apostolate; in the latter, a form of insanity or asininity. In the one case, it is the idea, the moral that is paramount, it is the good that is to be accomplished and the pleasure that is to be given; in the other, it is the author himself thinking only of himself, in vanity. And yet, as I understand it, the unselfishness of the one and the exhibitionism of the other kind of author spring from the same fundamental reason of why people write.

Hilaire Belloc, in one of his essays in "Short Talks with the Dead," rambles on to the discussion of a very pretty point:

Suppose no one were ever allowed to know who wrote this or that, or painted this or that, or modeled this or that. Would not the output diminish? It even might, for what is an odd reason, cease. The reason (it seems to me) is this: that the very best work, especially in verse, takes root in early manhood; its seed

is sown in childhood. Now in very early manhood we are ambitious. Fame seems to us at that moment a good in itself. Lacking the spur to action we should not act. The roots would not strike. The tree would not be confirmed. Once the thing is done and the habit of production running strong, then, as we all know by experience, work, good or bad, will be done to the end of the chapter. So it is all in the providence of God, and this itch for ascribed authorship has its place with every other itch. Blessed be itch.

Which, I presume, would imply that Mr. Belloc believes that the vanity which leads a man to sign his name to his piece of writing, that makes him seek glory from his profession, is a strong reason why people become writers. Certainly, it does tickle sometimes, however pure a writer's motives may be, and the tickle leads to further writing. "Oh to be an Author!" cried a publicity sheet from the Princeton University Press once upon a time:

The successful author is surrounded by much more of a glamor than the successful banker, engineer, teacher, lawyer, or doctor. . . . An author receives more publicity from his work than the lawyer and doctor and engineer do from the practice of their professions. . . . What puzzles us is why the author of any old book, or the author, for that matter, of almost any old article or treatise should be looked upon as a man apart. . . . Authors are the most looked up to and sought after of men, and we venture to say that more people would prefer to be a best-selling novelist than a member of the President's cabinet.

Perhaps some authors, who have been quizzically reading the reasons for authorship that I have been vaguely alleging, have been wondering why I have not mentioned the greatest of all reasons. I now comply with their demand. A certain Dr. Samuel Johnson, some two centuries ago, cited several cases to show that if a man of the requisite aptitude kept from drink and worked with the greatest perseverance, it was just possible for him to make a livelihood out of literature. The writing man's chances of success have not much improved with the years, the fat or the lean years irrespective. For a few authors, the best-selling and the abnormally productive, there is possible a livelihood that approaches the luxurious; but for the million other writers there is not much protection against the wolf at the door.

Literature is a wretchedly paid profession. A penny a word sounds exorbitant, and five pennies for a monosyllable seems, to one who does not understand the writing game, like extremely good pay. But what with the labor of preparation, what with the study and research, what with the hours spent in hatching an article, what with the mechanics of writing and typing, what with the uncertainties of the market, what with all the accidentals, one cent or five cents a word for the published article or story is a meager sum. As for book publications, the unexceptional author, that is, the author whose books sell but do not sell tremendously, receives every six months in royalties a sum sufficient to buy six good dinners, and nothing more.

More hapless than ever is the plight of the author in these days when the magazines are cutting their rates and the publishers are cutting percentages, when the magazines are buying only half the material they formerly used and the publishers are reducing their lists by

fifty per cent. According to the secretary of the Authors' League, "the income of the great group of average authors who make up the backbone of the writing profession is only thirty-five per cent of what it used to be." By strict calculation, that makes the present income about 350 per cent less than it should be.

Nevertheless, there are many young men and women who, if they were questioned closely as to their reasons for wanting to be writers would affirm that they were hopeful of becoming millionaires or, at least, of earning a living wage. They would add, and they would be speaking sincerely, that they also ambitioned to enrich literature the while they enriched themselves. They would tell you that they were in the profession of writing for both the spiritual and the market values. Occasionally some one like Talbot Mundy may answer the question as to why he writes with a confession such as: "With me, the genesis of a story is too often the need for money; or at any rate, the need for money generally has too much to do with it." It is true that if there were no financial rewards there would be less writing. But it is also true that writing is almost the hardest way to make money, hardest because of the labor involved and because of the inadequate and insecure return.

A few years ago, Lewis Hind collected several handfuls of his essays into a book which he called "From My Books" but which he had originally intended to entitle "Why Write?" He analyzes his reasons for writing. In his earlier years he ascribes the proportions as follows: fifty per cent, ambition; twenty-five per cent, vanity; twenty per cent, earning a living; five per cent, something to say. In his later years, he changes this to: fifty per cent, earning a living; twenty-five per cent, vanity; twenty-five per cent, something to say. But it seems to me that all the reasons for writing are so pervasive that they cannot be reduced to percentages. Zeal, ambition, vanity, money all combine inextricably to turn an otherwise sensible person into a word-drudge.

And there is another reason, asserted by Branch Cabell in his "Special Delivery" as the final one. He discounted as balderdash the higher motives of authorship—as magniloquent balderdash. He agreed with the young woman who remarked to him *sotto voce*, the "plaintive small heresy" that cheered him: "But I write because I like to!" Once a man begins to write saleable and publishable matter, he is caught forever in this net of liking to write. Therefore, he writes. Therefore, he is a success in life according to the formula of Dr. David Jordan Starr who defines success as "doing the thing you like and getting paid for it."

REVIEWS

Voodooes and Obeahs. By the REV. JOSEPH J. WILLIAMS, S.J. New York: Dial Press. \$3.00.

Folk-lore has always been not only a fascinating subject, but one of deep scientific worth. If one wishes to know fully the influence of environment upon mental and racial development, folk-lore must be studied accurately. Father Williams has done this in the instance of West Indian witchcraft. In "Voodooes and Obeahs" he shows that he has made a careful, personal investi-

gation of Voodooism in Haiti and Obeahism in Jamaica. He finds these systems of sorcery and superstition had their birthplace on the West African coast. He follows their development through 300 years in the West Indies, explaining all the changes of their mysterious rites. How they have in turn influenced the moral and social habits of these simple peoples is narrated expertly. There is no better summary of their pagan beliefs. The book will give to every reader of sorcery and superstition a most interesting study of the backwoods-men of these islands; to the student the finer shades and differences of witchcraft mentioned in this book should make a strong appeal. It will also enhance the well-established reputation of this scholar and missionary whose other works of research have won for him a distinguished place among scholarship's fellows.

J. C. G.

The Life of Father Augustine Baker, O.S.B. (1575-1641). By FR. PETER SALVIN and FR. SERENUS CRESSY. London: Burns, Oates, and Washbourne. 6/.

Incalculable benefit has been rendered to ascetical literature lately by republishing works of unusual merit, written centuries ago. These are veritable treasures, long out of print, that have remained buried in obscure libraries for endless years. Under the editorship of the scholarly English Benedictine, Dom Justin McCann, has been republished two parallel lives of the highly gifted and learned Benedictine, Father Augustine Baker, whose spiritual works must have been keenly relished in his time, since they exerted so marked an influence on the spiritual writers that followed him. Though the work is small the scholarly features characteristic of the work of the Sons of St. Benedict are evident throughout. A brief historical sketch of the texts, and an epitomized life of Father Baker precede the text itself. The two lives are complementary in treatment. That of Father Peter Salvin deals with his personal traits, his virtues, difficulties, personal views, and opinions. It reads like an intimate diary, written in a simple, impressive, delightful style. The life by Father Serenus Cressy studies his works in detail, analyzes and comments upon them in a practical and helpful way. In both we find a unique unction, a simplicity of style, and a facility of development, that lend the book a singular charm not frequently found in latter-day ascetical writers.

E. T. S.

Insuring the Essentials. By BARBARA NACHTRIEB ARMSTRONG. New York: The Macmillan Company. \$5.00.

This is a valuable book both in its subject matter and in its treatment. The author seeks to insure the economic welfare of the mass of workers by a program of minimum wage and social insurance; this is "insuring the essentials." Though an occasional chapter is devoted to legal opinion or economic analysis, the book for the most part is factual, presenting the historical background and content of minimum wage and social insurance legislation with a summary estimate of its results. The section devoted to consideration of the minimum wage, for example, gives a survey of wage regulation and of the position of labor, organized and unorganized, during nascent industrialism. The minimum-wage movement is studied in Australia, England, North and South America, and in South Africa. Chapters are devoted to recent developments of this movement in Australasia, and to its present status in the United States. The Adkins Case and economic analysis of the minimum wage likewise receive full treatment. In a similarly thorough fashion the author discusses accident, health, old-age, invalidity, and unemployment insurance. The author's economic analysis is moderate and restrained. The appendices are perhaps the most valuable feature of the book, presenting 100 pages of synoptic outlines of detailed information on the minimum-wage and social-insurance laws of most of the countries of the world—information not available elsewhere in so succinct a form. The author has deemed it necessary to refute the "popular superstition that . . . the mass of the people are much better off than they were in the 'dark' Middle Ages. . ."

This is an enlightening commentary on our methods in teaching history and our blind faith in social progress. By limiting, in this refutation, her study of early social conditions to England, the author deprives this chapter of the catholicity of treatment marked in other parts of the book and reflects that decidedly insular outlook which characterizes so much American scholarship. In the discussion of social insurance in Germany, Bismarck comes in for honorable mention. Though the labor laws of the '80s bear the stamp of the personality of the Chancellor, it must be remembered that the activities of the Catholic Center party will bulk large in the most cursory estimate of the credit for Germany's social legislation. Minimum wage and social insurance have been and will be American issues. Here is their status, past and present, adequately presented.

L. C. B.

Tattered Banners. By TALCOTT POWELL. New York: Harcourt, Brace and Company. \$2.50.

This impartial, sprightly, and interesting study of the abuses in connection with government aid to veterans has a special appeal in our days. The loud and embarrassing demands of present-day bonus claimants find precedent in ancient Greece, 600 years before Christ. Carthage and Rome had their troubles with pay-seeking war heroes. In fact, the author shows that "the tattered banners of disbanded armies have always laid an oppressive burden on the nations for whom they fought. The problem of aid for the ex-soldier has always been an inevitable concomitant of war. America faced a discontented soldiery after the Revolutionary, the Civil, and the World Wars and, though the amount paid for pensions far exceeded the cost of the wars themselves, dissatisfaction has continued and reached the climax in this country, when the Bonus Expeditionary Force marched on Washington in the summer of 1932. The story of veteran relief is told with interest and humor. The author does not hesitate to expose abuses and to present comparisons to illustrate his point. It is interesting to note that the average relief in England, France, and Germany is \$24, while in the United States it mounts to \$180 per man. The book makes good reading, and has value as a historical document on a question which doubtless will always be of interest.

R. C. R.

BOOKS AND AUTHORS

Thoughts on Christ's Passion.—The millions who have listened to Dr. Fulton J. Sheen on the radio or have heard him deliver the sermons and talks that have made his name a household word in America will be delighted to have the printed collection of his addresses on "The Seven Last Words" (Century. \$1.00). Here Dr. Sheen reveals his marvelous powers, his deep sympathy, his great love, his dramatic instinct, his poetic gift, in great profusion, for he has the subject and the setting which have been his life-long inspiration. The thoughts are sublime, the phrasing exquisite, the imagery and word painting striking. His talks are prose poems as well as humble meditations for the lovers of Christ.

One will be surprised to discover that the Rev. Marcus Donovan is not a Catholic, so intensely and sublimely does he pour out his devout convictions in his brochure of meditation thoughts collected in "Outline Addresses for the Three Hours Devotion" (Morehouse. 70 cents). His devotion to Christ present in the Eucharist and his strong appeal to the English Church to return to love and devotion to Mary the Mother of God whom he calls the "Blessed Mother," have the real Catholic flavor. Catholics will find the book full of wholesome reflections and aflame with devout affections useful for mental prayer.

Father Francis P. LeBuffe, S.J., has woven a poetical Sequence for Holy Week in "The Reproaches of Good Friday" (America Press. 10 cents). There are twelve scenes in which Christ lovingly and patiently contrasts God's love and loyalty to the chosen people and their rejection of Him and their cruelty throughout His Passion. Touching phrases full of poetical power have been selected from the Old and New Testament and so cleverly strung

together that it seems a perfect drama with a fitting climax in Christ's appeal for our love from the gibbet of the Cross.

Dante Revival.—Nothing should be more consoling to Catholic scholars and lovers of classical literature than the world-wide interest in Dante's famous trilogy. "The Divine Comedy of Dante Alighieri" (Macmillan. \$2.50) is a new edition, at a more popular price, of the excellent metrical translation by Jefferson Butler Fletcher which has received unbounded compliments from the best authorities in the field. This edition is excellently printed on fine paper and would make an excellent text for class-room study or the library table.

A cheaper edition for the traveler, or the college student who must weigh his pennies, is the Carlyle-Wicksteed translation unabridged of "The Divine Comedy" (Modern Library. 95 cents). To each canto is prefixed a lucid synopsis of the argument, and at the end is given scholarly notes on the history and religious references in the text.

References.—An encyclopedia of information will be found in "The New International Year Book, 1932" (Funk and Wagnalls. \$6.25), ably edited by Dr. Frank H. Vizetelly. It amply fulfils its promise of being a compendium of the world's progress for the year 1932. Excellently printed in clear type on good paper and substantially bound, its 856 pages are crowded with facts and figures which one needs at hand in these days of discussion and wide reading. An interesting review of the activities of the Catholic Church, the national and international Catholic congresses, statistical data, etc., shows its wide range and carefulness of detail. This volume brings up to date the information contained in the New International Encyclopedia.

The Russell Sage Foundation has just issued a valuable "Social Work Year Book, 1933" (Russell Sage Foundation. \$4.00), of which Fred S. Hall is the capable editor. It is an authoritative record of organized activities, to which is added descriptive directories of 836 agencies operating in the social field. It is a fact-collecting and informational book of reference, without criticism or evaluation of the forms of organization or the methods employed, but all the information seems to have been gathered from the most authentic sources. Catholic organizations are well represented and their programs and aims clearly indicated. There is a complete index, and the whole work is arranged alphabetically according to important topics.

Not only as a librarian's guide to essential books, but particularly useful in marking the trends of reading habit, the "A. L. A. Catalog 1926-1931" (American Library Association, Chicago. \$4.50) supplements and brings up to date the valuable collection published in 1926. Arranged according to the commonly accepted Dewey Decimal Classification but with each title bearing the Library of Congress card number, the excellently printed volume sets forth 3,000 new titles, with descriptive notes on each book, abundant cross references, and a very complete index. It is to be regretted that so few Catholic books are listed and the whole Catholic program so ignored, but it is as much the fault of Catholics as of the editors of library lists such as this, for the former fail to make demands at their own town libraries for adequate representation of Catholic thought.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AND FORBID THEM NOT! M. P. C. 3/6. *Advocate Press.*
ART STORIES, BOOK ONE. William G. Whitford, Edna B. Liek, and William S. Gray. 68 cents. *Scott, Foresman.*
COLLECTED VERSE OF LEWIS CARROLL, THE. \$2.50. *Macmillan.*
FREEDOM FOR MOTHERS. John O'Kelly Smith. \$1.75. *Dorrance.*
NO NICE GIRL SWEARS. Alice-Leone Moats. \$2.00. *Knopf.*
OUTLINE ADDRESSES FOR THE THREE HOURS DEVOTION. Rev. Marcus Donovan. 70 cents. *Morehouse.*
PARABOLES DANS L'ÉVANGILE, LES. Abbé Félix Klein. *Bloud and Gay.*
RELIGION'S ABC'S FOR THE EDUCATED. J. F. N. 10 cents. *Our Sunday Visitor Press.*
WAY OF THE CROSS, THE. Rev. Fulton J. Sheen. *Century.*
WIND IN THE EAST. Anna Robeson Burr. \$2.00. *Duffield and Green.*

The Case of Matthew Crake. Through the Lens. Saunder's Oak. Deborah's Discovery. Moon in the West. The Tragedy of Z.

The clever structure of "The Case of Matthew Crake" (Dial. \$2.00), by Adam Gordon MacLeod, the excitement of the incidents, the skill of the professional and unprofessional sleuths, make this one of the most entertaining mystery stories of the season. The laudable features of the author's earlier works are characteristics of this one. A certain neatness and richness of detail in the plot, wisely chosen and well-developed incidents, naturalness and force in the portrayal of the characters, no less than a charming ease and smoothness of style, give this story distinction. Its chief merit lies in the cleverness of the criminal investigation conducted by the interesting Sir William Banbridge Burril, the Sherlock Holmes of Major MacLeod's "Cathra Mystery" and "The Marloe Mansions Murder."

"Through the Lens" (Penn. \$2.00), by Morrell Massey, is one of those stories which one may begin or end anywhere, and therefore good to have on hand for an idle hour. It concerns the murder of a Maharaja of India, and the robbery of a magnificent gem, called the "Light of India." As often happens in detective stories, a famous sleuth, Thornton Zane, was on hand as a house guest, and the story revolves about his various activities in search of the murderer. The astute detective finally brings all the villains to death (self-inflicted) or to justice, and also recovers the missing jewels. It would have been interesting to know what was the final disposition of the priceless gem. But detective tales always leave some important details to the imagination of the reader.

Robert Reynolds is a novelist who will consistently disappoint his readers, not because he has not the power to write a good story but because he inevitably tends to make the dramatic melodramatic. In "Saunder's Oak" (Harper. \$2.50) he tells the story of a man who attempts to rebuild his life against the background of his ancestral home. The weakness of the story lies in the exaggerated characterizations and in the falsity of the tone. Reynolds frequently strikes a false note when alongside his romantic lyricism he sets the crudest realism. The story shouts out its passion in a loud rather than a powerful voice. Its emotionalism is all too frequently a matter of language.

Evidently there were some young girls in eighteenth-century Virginia who had the detective faculty. Such a one is Deborah. A counterfeit guinea, a shipwrecked young man, a vivacious niece of the Governor, all appear at the plantation of Deborah's father. Some other guests, nice and otherwise, arrive and all are linked into a deepening mystery till "Deborah's Discovery" (Appleton. \$2.00) under Gladys Blake's skilful handling smooths out the mysterious kinks in this girl's story to a fitting climax, relieving the tense excitement.

You will be disappointed in "Moon in the West" (Liveright. \$2.00) as soon as you read on the jacket that the author, Bertrand Collins, is a Catholic. Diana has a faithless musician-husband, Tony. While waiting for him to finish sowing wild oats she receives sympathy and appreciation from Stephen Morris, a novelist. This friendship remains innocent while all the characters move from New York to Paris to Vienna and back to New York in the post-War years. Diana just continues to let things happen, Tony finally comes back to her, Stephen says goodbye. And that's all there is.

A State prison, the city surrounding it, crooked politicians, the murder of one of them: these comprise the setting for "The Tragedy of Z" (Viking. \$2.00). Barnaby Ross has not done so well with this, the third of his Drury Lane stories. The former Shakesperean actor is much older in this mystery, and has not the prominence granted him in earlier stories, which may have lessened the attractiveness of this one. However, the author has not chosen an appealing method of telling this adventure, and at times seems to be endeavoring to write with a slightly salacious "slant." Many of the clues are improbable, and on the whole the story seems to be quite weak.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Teresa Neumann

To the Editor of AMERICA:

I have read but not without astonishment the reflections made by the amiable Pilgrim in a recent issue of AMERICA on the case of Teresa Neumann of Konnersreuth. He says:

The case is altogether exceptional. It does demand rigid investigation under the severe restrictions which science imposes. After all, whether she likes it or not, Teresa is a part of the public property, and the honor of the Church, if no other reason, would seem to call for such a public verification.

Now I am frankly puzzled by this reasoning. Hence I will appreciate a fuller discussion of this point. In what sense is this girl public property? Again, why should fault be found with her parents when they oppose her being taken away from home for this so-called rigid scientific examination? Is it not a fact, easily verified, that several nursing Sisters spent a number of weeks in the home of the girl keeping her under continual surveillance, and that these Sisters gave sworn testimony to her complete abstinence from all nourishment during that period? Are we to assume that these Sisters were parties to a hoax or that they were so incompetent as to be deceived?

Her peasant stolidity does seem to fit queerly with her learned quotations from the Aramaic and Hellenistic Greek; which in turn, savor of Anne Catherine Emmerich, the ready-made archeologist.

Thus, again, the Pilgrim. One might reply that Teresa is probably no more stolid than Bernadette Soubirous, the sub-normal child of Lourdes, to whom the words of the Mother of God, uttered in the patois of the region, "I am the Immaculate Conception," were at least as unintelligible as the Greek and Aramaic would naturally be to the Bavarian peasant. And as for "the ready-made archeologist," this is what a learned Jesuit, the late Father M. Meschler, had to say of her:

One can not read the life of this servant of God without being penetrated by the conviction that one is dealing with an unusually privileged being, a pearl of genuine Christian virtue. This much is certain, there are no revelations written with such simple clearness and objectiveness.

The Pilgrim is in good company when he quotes Saint Augustine, perhaps not so good when he quotes Montaigne. But is it so difficult to prove that the mystic of Konnersreuth is leading a holy and edifying life, one, moreover, quite out of the ordinary? And if this be so, is it a dangerous thing to believe that God is dealing with her in quite an extraordinary fashion? Now that AMERICA has opened the way, let us have a fair discussion in its columns of this most interesting case.

Santa Barbara. RICHARD JOSEPH FITZMAURICE.

[The Pilgrim replies to this letter in his own column, "With Scrip and Staff."—Ed. AMERICA.]

Unemployment Insurance

To the Editor of AMERICA:

The column on unemployment insurance, published in the issue of AMERICA for February 25, has been criticized by readers who disagree with my opinion that unemployment insurance, as we know it, is a fallacy. Yet I cannot bring myself to any different conclusion, seeing the havoc that has been wrought by this insurance in British and German treasuries. And let no one believe that their unemployment insurance forestalled any revolution. In Germany, this revolution is a matter of recent history; in Britain, vast and generous unemployment insurance did not prevent people to vote, back in 1929, labor into power, eliminating, for the time being, the traditional Conservative Government.

Once that proof has been furnished as to the unworkability of unemployment insurance, we should not waste our time trying to repeat the experiment in the United States. Because we do not do the jobless masses any favor by pressing the issue. What could they gain? Suppose we had unemployment insurance: (1) only part of the jobless would be eligible for the dole; (2) these unfortunate men would be put permanently on the shelf, be that for the physical reason of loss of skill and practice, or for the psychological reason of "enforced leisure"; (3) a permanent proletariat would be created; (4) in the end, the men want work; industry, upon which would fall the brunt of the burden, could afford to pay the dole only when it is working; but then, the men would have work, and would not need the dole; (5) most important, the prosperity of any nation rests upon the buying power of its people; the dole would build up an almost insuperable obstacle to any attempt to restore widespread buying power on the basis of general employment and of full wages.

So we may talk all we like about the moral duty of insuring the unemployed. We do not help them, as a matter of definite and experienced facts, by converting hopeful, industrious, and physically able men into alms-receivers.

It would be different if we had the funds out of which to finance the insurance. But far from having any such funds, we should not try to create them by the simple device of putting a severe handicap on the only thing which can constructively help the unemployed; that is, productive business (which presently means profitable business). Instead of helping the men who are out of work, we would help them to stay out of work. Insurance taxes will cut down the profitability of business, and thereby lead to further discharge of workingmen. There is no solution in that.

Let us agree on more fundamental changes such as a socialized scheme of production where the men get their regular dividends; or a huge consumers' credit scheme, as proposed by the British Major Douglas; or a workers' council sitting with the board of directors of industrial corporations, or a score of other schemes likely to protect the interests of labor. But let us hope that unemployment insurance, as we know it, is a thing of the past.

Yorktown Heights, N. Y.

GERHARD HIRSCHFELD.

Salary Cutting

To the Editor of AMERICA:

The editorial in the issue of AMERICA for April 8 entitled "Federal Wage Cutting" was read with interest and amazement. Evidently there are some leaders of Catholic thought who do not realize that the country is in the depths of an emergency. If there is anyone in the ordinary pursuits of life who was not years ago cut fifteen per cent, I would like to know who it is. Much more likely they have been cut fifty per cent. Of course I except the members of the building trades, with their semi-Masonic unionism and their "stand and deliver" attitude. Looking around the country I get the impression most of them are getting a long vacation without pay.

The argument in the editorial was most shallow—the idea of dragging in the two extremes, the \$25,000 salaries and the scrub woman. Federal employees drawing \$25,000 can be counted on the fingers of one hand, I think. The assertion that the economy bill met with little or no opposition overlooks the opposition of Mr. Curry's Congressmen.

There was only one thing wrong with the salary reductions: in my opinion those over \$200 per month should have been cut on a graded scale, running up to twenty-five per cent on \$500 per month or more. That would have been a saving worth while. Scratching the surface won't get the country anywhere, as F. D. R. will soon find out. It will soon be seen by all as the President's first big mistake. The statement that most Federal employees are supporting relatives out of work no doubt is true, but it should make them sympathetic towards millions of civilians who are doing the same thing on little or no pay at all.

Providence.

D. FLATION.

Chronicle

Home News.—President Roosevelt made two addresses, one to the Chamber of Commerce of the United States on May 4, and the other to the nation over the radio on May 7. In the former, he requested employers to refrain from further wage cuts and to increase wages simultaneously with the rise of commodity prices; to cooperate to prevent overproduction, unfair wages, and improper working conditions; and to lay aside special interests and to think in terms of the nation. In his radio talk, he outlined the accomplishments of the first two months in office, and pledged himself to use the inflationary powers granted him only when necessary to raise commodity prices so the dollar would equal the pre-depression dollar in purchasing power. He stated he would soon ask for legislation to enable the Government to stimulate employment by public works, and that the Government should have authority to prevent unfair practices in industry. Referring to the economic conferences in Washington, he added that four great objectives were sought: reduction of armaments; lowering of trade barriers; stabilization of currencies; and re-establishment of friendly relations and confidence between nations.

After the cost-of-production amendment to the farm bill had been rejected by the House, 283 to 108, and by the Senate 48 to 33, an agreement was reached on May 10 on the measure, and it was expected to go to the President for signature without delay. On May 9 the Wagner \$500,000,000 unemployment-relief bill was approved by the House without a record vote, and sent to the President. The Administration security bill was unanimously passed by the House on May 5, and by the Senate on May 8 without a record vote. It was then sent to conference to adjust differences. The President's railroad legislation was sent to Congress on May 4, and referred to committees for hearings. On May 10 banking-reform bills were introduced by Senator Glass and Representative Steagall, notwithstanding a White House statement that the President was not committed to passage of banking legislation at this session of Congress. Both bills authorize the formation of a Federal deposit-insurance corporation, which would insure fully deposits up to \$10,000, between \$10,000 and \$50,000 at seventy-five per cent, and those above \$50,000 at fifty per cent. The Steagall bill, however, would give State banks which are not members of the Federal Reserve System very free access to these benefits, while Senator Glass desired to bring the non-member State banks into the system if they are to have the benefits. The bills were referred to the Banking and Currency Committees of the Senate and the House. On May 10 the Senate passed its own bill to prohibit publication by Government employees of code messages transmitted by foreign governments, substituting it for the House bill, which was declared to have been written to preclude publication of a book by Herbert O. Yardley, former Government code specialist.

British Budget.—No reliefs from taxation were contained in the second budget of the National Government presented by the Chancellor of the Exchequer, Neville Chamberlain, on April 25. Last year, he reported, there was an actual deficit of £32,000,000; this was met by borrowing. In presenting his figures, he stated, he followed the precedent of last year and made no provisions either for the payment of War debts or for receipts from debtor nations. He defended the wisdom of the equalization fund, and advocated an increase in it. The revenue for the coming year was totaled at £698,777,000, and the expenditures at £697,486,000, leaving an expected surplus of £1,291,000. The largest item in the revenue was that from the income tax; the standard rate of this was retained at five shillings in the pound. The collections from this source were placed at £228,750,000, a decrease from the returns of the past year which amounted to £251,000,000. Among the expenditures, outside of that of the national debt, the highest was for health, labor insurance, old-age and widows' pensions, namely £132,495,000. Even this, it was thought, would not suffice for the increased distress in the industrial areas. Educational expenditures, though reduced, were the second highest, being £51,205,000. No provisions were made for the sinking fund for the redemption of the national debt; last year this item amounted to £32,000,000. The newspapers, in general, characterized the budget, according to the *New York Times*, as following "the expected lines of honest, orthodox finance in an unimaginative manner" which was likely to win a majority of the Government's supporters.

Disarmament Progress.—Three important topics received effective consideration during the week in the World Disarmament Conference at Geneva. The conference committee on security unanimously adopted on May 4 the Belgian plan for identifying an aggressor by the establishment of a commission in the various capitals to report the facts in event of aggression or threat thereof. The Soviet definition of an aggressor, which could be applied practically to any form of military preparation, was rejected. The United States State Department expressed itself as favorably disposed towards the Belgian plan. A vigorous demand for the regulation of the traffic in munitions on the analogy of the measures already adopted for controlling the narcotic traffic was embodied in a report published on May 8 by the League Secretariat. Finally on May 10 the Italian representation at the conference conceded the point that the Blackshirt organization, with 42,000 members, might be counted as full-time military effectives; which, of course, raised the question of counting the Nazi storm troops and the Stahlhelm youths in Germany on the same basis. This would mean, in either instance, a lessening of the quota allowed for regular military effectives. A law was passed by a great majority in Finland on May 5 barring such semi-military bodies as a danger to peace and democracy. The MacDonald disarmament proposal, it was said, would be supported by Italy in preference to the Italian substitute.

Mr. Davis was reported as having been instructed to sign the part of the plan prescribing limits for weapons but not the preamble concerning consultation. On May 9 Mr. Davis warned Dr. Alfred Rosenberg, Chancellor Hitler's chief adviser on foreign affairs who was visiting London, of the danger of the German Government imperiling the disarmament conference.

War-Debt Moves Uncertain.—Little or no light was shed for anxious days upon what either the United States or France would do about the War debts. In France, in spite of prolonged discussion the Council of Ministers, under the chairmanship of President LeBrun, remained divided for a considerable time, and a waiting policy was predicted. Much disappointment was voiced in France over M. Herriot's failure to bring home any agreement upon this topic. In Washington, Secretary Hull stated on May 9 that there probably would be debts discussions "concurrently" with the World Economic Conference; where or how was not stated. The President, it was said, would not dispatch his message on this subject until a few days before the end of the present session of Congress and would seek but authority limited to the period of the conference only. French comment on President Roosevelt's decision, much criticized abroad, that the gold clause in bonds would be temporarily disregarded, was reported as much calmer than that in London. The French internal indebtedness, it was pointed out, is not obligated to be met in gold francs. The Government announced May 11 it would ask the Chamber of Deputies to authorize payment of the December 15 debt instalment, if the United States would grant a June moratorium.

Agreement With Italy.—The longest and the most definitely worded statement of agreement of any of those resulting from the President's conversations with the economic representatives of various foreign Powers came on May 6 from Mr. Roosevelt and Guido Jung, financial ambassador from Italy. "We note with profound satisfaction," said the agreement, "the close similarity of our views on the questions which are harassing the world today." Political tranquillity was to be essential for economic stability; military must accompany economic disarmament. The following were the chief points noted: (1) A truce on tariffs and other obstacles to international trade; (2) re-establishment of the gold standard throughout the world; (3) a synchronized international program of public works; (4) central banks to support constructive work and not speculative schemes. The news of the agreement was hailed with satisfaction in Italy and credited with helping the President's program in other countries. Signor Jung was followed in his conferences by Dr. Hjalmar Schacht, head of the German Reichsbank, and Dr. T. V. Soong, representative of China. Dr. Schacht expressed a desire to steer clear of political discussions. Dr. Soong declared himself in accord with the United States on the use of silver. Alberto J. Pani, Mexican representative, arrived in Washington on May 10.

Tariff Truce With Great Britain.—A step of first magnitude towards facilitating the success of the World Economic Conference was accomplished when on May 9 Ramsay MacDonald announced to the British House of Commons that his Government had agreed to negotiate a tariff truce with the United States. The same day the text of the proposed tariff suspension was cabled to Washington. Credit for this agreement to suspend the incipient tariff war, with its murderous possibilities of a free-for-all scramble for places of advantage in anticipation of the June conference, was given to Norman H. Davis, United States Ambassador-at-Large, who had worked night and day in this cause since Mr. MacDonald's return to London, dropping plans to go to Geneva. Previous to the announcement the chances for the truce had appeared hopeless. Mr. MacDonald had announced on May 4 that Great Britain would demand safeguards in the way of freedom to continue with some of her current negotiations. A stiff fight was made against the truce proposal in the British Cabinet. The Tories resented some of Mr. MacDonald's statements. The turn in the tide seemed to come when the agreement reached in Washington by Guido Jung on May 6 had been reported abroad. The War-debts question remained a dominant factor in bargaining for the truce. It was finally decided that the tariff truce would be ratified on May 11 at the meeting of the organization committee, composed of six nations, for the World Conference. Great Britain would be allowed under it to continue her negotiations for a trade agreement with four Scandinavian countries, but would suspend her other operations. In the meanwhile, Japan had accepted conditionally the idea of a tariff truce, while Germany maintained a suspicious attitude.

Gandhi Begins Fast.—Beginning May 8 and intending to end May 29, Mahatma Gandhi undertook a new "unconditional, irrevocable fast with water, soda, and salt," for reasons, he alleges, "wholly unconnected with the Government and solely connected with the untouchable movement and in obedience to a peremptory call from within." Gandhi had long championed the political rights of the depressed classes and endeavored to secure from the high-caste Hindus social and religious freedom for the untouchables. The promises made by the high caste Hindus at the time of Gandhi's last fast were not fulfilled according to his expectations. His friends and advisers pleaded with him not to begin the fast, for medical opinion declared that it would be fatal if he continued as he planned. Immediately that the fast began, the Government of India released the Mahatma from Yerovda Prison, in Poona, where he had been held as a political prisoner for his leadership of the civil-disobedience campaign and the anti-British boycott. In his telegram to the British authorities, Gandhi made it clear that the present fast was not a protest against British action; he stated that he had delayed beginning the fast while he was a prisoner from "the desire to avoid all possible embarrassment to the Government." On that basis, since the British authorities feared he would die in a British

jail, he was released. These affirmations were held in London to have political significance regarding the conflict between the British Government and the All-India Congress party. Gandhi ordered, but later revoked, an abandonment for one month of the civil-disobedience campaign if the thousands of political prisoners now held would be released. The Indian authorities refused the condition.

Azaña's Rubicon.—Action, variously characterized as "full dictatorship," "guillotining," or "steam rolling," was taken by Premier Azaña's Government when on May 10 it contrived to silence the Opposition which had been filibustering against the Religious laws. Only about half of the Cortes membership was present, but the Government called in the nine Cabinet officials to cast their ballots. Gil Robles, the Catholic leader, vigorously protested against the gag measure, and commentators pointed out that Señor Azaña would have to force a similar device before passing the remaining fundamental laws, otherwise the monarchists and conservatives would attempt to filibuster to death each of the measures necessary to the continuance of the proletarian republic. The Premier's action was regarded as a grave move. Meanwhile the week was marked by riots and bloodshed. The general strike called by the Anarchist-Syndicalists proved to be a failure, despite the fact that it paralyzed for a while the business activities of twenty towns or more. Some ten persons were killed in fights with the civil guards. Four churches were destroyed partially or wholly by bombs and fires.

New Drive in Lwan.—After a few days of quiet resulting from the Japanese withdrawal toward the Great Wall, hostilities broke out again on May 5. Heavy fighting was reported in the Lwan triangle with the Japanese making rapid advances. After capturing Peitaiho, Japanese columns of soldiers headed by ten armored cars advanced westward and captured Funing. Another regiment of the Mikado's troops was reported advancing towards Changli. The Japanese strategy, as explained by Gen. Kotaro Nakamura, was aimed to outflank and then to occupy the town of Lwanchow, thereby forcing the Chinese to retreat along the railway to Tangshan, after which the Japanese advance would halt and then swing westward to concentrate for an attack north of Peiping.

Chaco War Declared.—After eleven months of unofficial hostilities with Bolivia in the Gran Chaco border territory, Paraguay formally declared war against Bolivia. The declaration came shortly after Bolivia had rejected the joint efforts of Argentina, Brazil, Chile, and Peru to establish a basis for settlement of the century-old territorial dispute. President Eusebio Ayala, who issued the proclamation under the special powers granted to him by Congress on March 7, immediately declared a nation-wide state of siege. This new status was viewed with alarm by the neighboring countries, as it might easily

lead to complications with Chile. Up to the present, Arica and Antofagasta were open ports through which land-locked Bolivia could transport arms and ammunition. Paraguay had frequently protested this policy of Chile, but since there was no formal declaration of war there was no international law to prevent the free flow of arms through Chile. This was the first time in the history of the League of Nations that one of its members had formally declared war against another.

Germany Burns Her Books.—On May 10, the much-talked-of "bonfire of books" became a fact of history and a revelation of the mental excitement of the overstressed nationalism of Germany. Little enthusiasm was reported except by the excited groups of students who forced themselves into a fury in denouncing the 160 proscribed writers whose works were tossed into the flames. —The appointment of Dr. Heinrich Bruening as leader of the Center party was welcomed by all Catholics as well as the conservative element of the Protestant churches. Succeeding Msgr. Ludwig Kaas, whose resignation on account of health was deplored, Dr. Bruening undertook the task of reorganizing the Center party along lines of national unity prescribed by the Hitler Government. Chancellor Hitler accepted a compromise with the Protestant leaders in the matter of church reorganization. The separate churches will be allowed to maintain their present form of worship, but a stressing of the points of agreement in doctrine will be favored as the means of arriving at a unified Protestant religion according to the Nazi requirements. The appointment of Dr. Ludwig Mueller as Hitler's personal representative guaranteed protection of the churches against the insurgent movement of the German Christians.

Poland's President.—On May 8, Dr. Ignaz Moscicki, the renowned chemist and inventor, was reelected President of Poland for the second time. He was chosen on the first ballot, receiving 333 votes against 3 for the Communist candidate, while the rest of the Opposition, carrying out their threat to boycott the Presidential election, abstained from voting.

In view of the rapid extension of groups of lay people devoted to evidence work, Francis P. LeBuffe's article next week, "What Is a Catholic Evidence Guild?" will be timely.

The recent suppression of Diego Rivera in New York gives occasion to John LaFarge to write "Diego Rivera and Liturgical Art."

Some people scoff at the possibility of Russia exercising a large influence in this country. Just how unfounded this notion is will be demonstrated next week by Richard F. Grady in an article entitled "Russian Propaganda in the United States."

Some startling figures will be set forth next week by John E. Donnelly in his article, "Is Taxation Becoming Unbearable?"